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ACCOUNT OF ASSAM.

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ACCOUNT OF ASSAM

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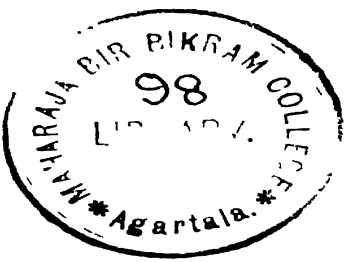
DR. JOHN PETER WADE

F. R. A. S.

1800.

EDITED BY

BENUDHAR SHARMA.



FIRST IMPRESSION.

R. SARMAH

Madhupur Tea Estate, North Lakhimpur

ASSAM.

Published by
R. SARMA II
Madhupur Tea Estate
Sissi P. O.

Printed by
C. M. BISWAS,
AT THE KUNTALINE PRESS,
61, Bowbazar Street, Calcutta

PREFACE.

To live in a better world, there should be mutual amity and understanding, and to achieve this essential object of life, one should grasp the correct value of things of the other. With this particular object in view, I have brought out this book and sent forth to the members of the English-knowing Society who would, I hope and trust, make Assam a real "Eden of India."

R. SARMAH.

INTRODUCTION.

The publication of this "Account of Assam" compiled in 1800 by Dr. John Peter Wade, will, it is hoped, throw much light to the state and extent of the kingdom of Assam before it came into contact with the East India Company. The historical account forms the main subject-matter of this volume and a few words about it I think, will not be out of place.

"The Assamese" observes Dr. G. A. Grierson, following the remarks of Aanadaram Dhekial Phukan, in his "Linguistic survey of India" "are justly proud of their national literature. In no department have they been more successful than in a branch of study in which India is, as a rule, curiously deficient. Remnants of historical works that treat of the time of Bhagadatta—a contemporary of the great Kuru-Panchala war of the Mahabharata are still in existence. The chain of historical authenticity can be relied upon. These historical works or Buranjis as they are styled in Assam. are numerous and voluminous." The little history reproduced in the following pages is an exact specimen of these works and, in original, really forms a part of the Assamese literature. The translation of such a work is more valuable and interesting to the English-learned public than the other existing historical treatises, which being probably, compiled on scientific lines are, at times. rather scanty with regard to details.

This history gives an account of the kings that held the reign of administration in the country now known as Assam, from the earliest times down to the year 1780.

It is curious and most interesting by reason not merely of its contents, but also of the circumstances surrounding its production and discovery.

Early in 1792, Swargadeo Gaurinath Singha the then reigning monarch of Assam deposed an appeal to Lord Cornwallis to assist him in regaining his throne from which he had been expelled by a powerful body of rebels. A detachment of British troops was accordingly despatched. They suppressed the rebellion and recovered the throne for the monarch. But a policy of Non-intervention with regard to the native states being adopted the troops were withdrawn and their services were requited by a commercial treaty with the Assam Government. Prior to 1792, Assam was 'entirely unknown and inaccessible to Europeans asd scarcely even visited by the subjects of Bengal. The king scrupulously denied admission to strangers of any description and country.' But by the commercial treaty concluded with the monarch not only a regular intercourse was opened out but also an opportunity was availed of, for introducing the elements of British civilisation into the unknown country.

With the detachment came a medical officer whose every period of life in the service of the East India Company was spent in literary industry. While the Captain of the detachment, Thomas Welsh was busy in making political inquiries, this gentleman set himself deliberately to collect informations relating to the past and present of the country. This was Dr. John Peter Wade. Having been endowed with the skilfulness, patience and shrewdness of an investigator he was able, within a short period of eighteen months, to collect a requisite number of informations—both historical and

geographical. Amongst these collections were two original histories written in the language of the ruler and the ruled. The one written in the language of the ruled *i.e.*, Assamese was translated and presented in autograph to Col. Kirkpatric in 1800.

The autographic copy found its way to the Library, India office, London, presumably after it was made the centre of oriental collections. As far as we know, no copy of the text was ever made, nor were its contents ever examined by any student of the Assamese history. If it was ever examined, it was examined by Montgomery Martin, who makes an allusion in print to this manuscript in his voluminous work " Eastern India " published perhaps, in 1838. Since this date, the informations buried in this Buranji were left undisturbed until by great good fortune, I happen to hear of it in the following circumstances.

In 1918 while going through the article on the "Geographical Sketch of Assam" reprinted in these pages, I came across a reference to a certain work of Dr. Wade, in which an exhaustive account of the reign of Gaurinath Singha is said to have been given. Since the book was transmitted to Europe for publication nothing was heard of it again. With a view to draw the attention of the public to this book—unquestionably a curious and interesting book.—I wrote a few notes in the Assamese monthly " BANHI " which was published in February 1923. The notes had really roused interest in many circles. Some students of the Assamese history were not a little surprised to hear, for the first time, that there was an historian named Dr. Wade. Even a European gentleman of antiquarian repute probably not finding Dr. Wade's name in the Bibliography of Assam could

not refrain himself from boldly asserting that Dr. Wade was only a misnomer for Dr. Wise. That Dr. Wade had written an history of Assam was, in fact, a news to many. However this may be, I addressed an inquiry to the Librarian, India Office Library, London, if there was such a book. Fortunately, by a letter from the Librarian dated 13th December 1922, it was brought to my knowledge that there existed a manuscript copy of "History of Assam" by Dr. J. P. Wade; and it was also given me to understand that the book could be best asked for loan by an application through the Govt. of my province. Meanwhile, the matter was very kindly taken up by the Librarian, Imperial Library, who requested the Librarian, India Office Library to lend me the copy. It was at his instance that the book was despatched to me through the care of the Government of Assam who was kindly disposed to permit me an access to its contents. The manuscript to my extreme surprise revealed that it was not the one I intend or searched for, but a rare and valuable document consisting of a good translation of some indigenous Assamese history by the same author, but at the same time, lying unheard of, in the archives of the India Office Library.

I was surprisingly happy to light upon the valuable manuscript, which has thus been rescued from oblivion more than a century and a quarter after its completion. The reproduction of such a book in print, it is hoped. will be quite welcomed by the reader at large.

No one can be more conscious than myself of my utter incompetency to offer an analysis of the facts contained in these pages, for I am persuaded that such a task is very difficult and that again can be accomplished by some who has an extensive knowledge on the subject.

My earnest wish is only that the work should be read and pondered on, "the very minutae of detail conveys to a thinking mind a clear view of what the condition of people during the halcyon days of their independence must be; while those who are in the habit of contemplating the progress of society, and whose mental faculties are sufficiently comprehensive to examine all the elements of social wealth and happiness will philosophically scrutinize the materials." I do not hesitate to declare in the words of Montgomery Martin that "the object I have in view in rescuing this manuscript from oblivion is an endeavour to arouse in some measure the people of England to some sense of feeling for the condition of their Assamese fellow-subjects."

In the arrangement of the work, I have strictly followed the original; some marginal notes have only been added and the text divided into a few more chapters. As far as possible, I have endeavoured to preserve the peculiar characteristics of Dr. Wade's orthography and diction. But I candidly confess that for many disadvantages, some of the personal and place names have either been mis-spelt or completely altered. To avoid confusion of such irregularities the important proper names are represented in the index, in general accordance with the system now in vogue in other works.

Mindful of the fact that geography is an eye to history and vice versa, the geographical account of the same author has been reprinted and incorporated in this work. The information collected and collaborated in this account, will be extremely valuable and highly advantageous to the students of Assamese history. The perusal will greatly help the reader to obtain an accurate

knowledge of the country, prior to the opening of a regular intercourse with the East India Company.

Of Dr. John Peter Wade, I have found difficult to obtain facts and have been content with the scanty indications. From the report of Captain Welsh's Expedition to Assam in 1792-1794, appended to Mackenzie's "North-East Frontier Provinces of Bengal," we know that he was attached to the deputation as an Assistant Surgeon on a salary of Rs. 150/- per month. Dodwell and Miles paid a high tribute to the medical officers of the East India Company for their meritorious exertions in the cause of historical and other researches in India and among them Dr. Wade's name was specially mentioned. That he was a scholar and an ardent investigator in the field of researches is well attested by his contributions to the antiquarian papers of his time. His literary industry 'which pervaded every period of his life since his entrance into the East India Company' was to a certain extent, recognised by his superior officers as well as by the learned society. Soon after his return from Assam he was raised to the rank of Surgeons and attached to the 1st battalion artillery on October 27. 1794. In the year 1797, he was enrolled a fellow of the Asiatic Society of Bengal.

General public and the Government of Bengal had not the opportunity of gaining a fair knowledge of the independent kingdom of Assam prior to the publication of the article on "A geographical sketch of Assam." The informations supplied by Dr. Wade in this article were, therefore, of invaluable help to his almost contemporary and subsequent historians. Charles Stewart. Esqr., M.A. refers to Dr. Wade's article on more than one occasion in his History of Bengal published in 1813.

In the second number of the Annals of Oriental Literature by Dr. Hamilton, the chapter on Assam is enriched by the original informations of Dr. Wade. In a description of the nature and climate of Assam, an anonymous writer in the Government Gazette for 1825, by the way, makes mention of Dr. Wade as an authority on the subject. It is stated in the Asiatic Journal for October 1824, that Dr. Wade paid a second visit to Assam in 1798. when he compiled the geographical memoranda, a manuscript copy of which is now made by Prof. S. K. Bhuyan, M.A., B.L., and preserved in the Library of the Kamrupa Anusandhan Samiti, Gauhati. The most valuable and interesting work of his is the history of the reign of Gaurinath Singha; but the finding of that record being yet untraceable we are obliged to place our hopes on the inquiries of the India Office Library, which are, so far as we know, being made to the proper quarters. Besides this work, Dr. Wade promised to offer separately a detailed report on the minerals and soils of Assam. But alas! the result of these promised endeavours never saw the light. Before they could be completed, his strenuous labours told seriously upon his health and he breathed his last on the 14th October, 1802. He was buried in the North Park Street Burial Ground, Calcutta and the inscription

"In memory of Dr. John Peter Wade died on 14th October, 1802."

on his tomb still keeps his memory green.

I could not have hoped to bring the work to the reach of the students of history, the antiquarians and the general public had not the munificient patronage of Mr. R. Sarmah, Madhupur Tea Estate, North Lakhimpur, Assam, come to the help. For the publication of the work the liberal arrangements he has done, have proved

of great help. By voluntarily publishing such a rare and valuable work, he has not only left an undelible hallmark of his cultured mind, but also earned a pre-eminent position among his fellow tea planters. And to him, I may be allowed, in the first instance, to record my special gratitude.

I appreciate all the more gratefully the personal assistance which Mr. J. A. Chapman, M.A., the Librarian, Imperial Library, Calcutta, whose leaning towards learning and its encouragement is so well known, has so courteously given in the way of obtaining the original manuscript copy. But to none are my obligations greater than to the Librarian, India Office Library, London, who, for the first time, had brought to my knowledge the existence of the history in manuscript and lent me the copy. I am duty-bound to acknowledge my indebtedness to the Government of Assam, for their kindly permitting me the use of the manuscript, but for which no attempt towards its publication could have ever been made.

It is also a pleasure to render my hearty thanks to the late Rai Devicharan Barua Bahadur, B.L., M.L.A., Jorhat. Professor S. K. Bhuyan, M.A., B.L., Secretary to the Kamrupa Anusandhan Samiti, Gauhati and Mr. J. C. Henderson of Lakwa Tea Company for their uniform kindness in rendering me assistance and advice and encouragement on all occasions.

My labours will be amply repaid if, to quote Mr. Henderson, "the present generation of the Assamese people seeing the greatness which was theirs and at the same time not shutting their eyes to the mistakes and weaknesses which were also indisputably theirs, may rise again to greater things while to the strangers within her

gates it will bring a better understanding and all that follows in its train."

A comprehensive history of Assam and the Assamese is still a crying demand. I would, therefore finally express a hope that the appearance of this Account of Asssam may induce other workers to make a vigorous research for the materials lying unexplored in the continent of Europe and other parts of the world.

Charing, Sibsagar,
Assam, July 20, 1927.

BENUDHAR SHARMA.

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To

LT. COL. KIRKPATRICK.

My dear Sir,

I solicit your acceptance of a part—it is but a small part—of my literary labours during a residence of 18 months in Assam. I presume that an authentic history of a country entirely unknown and inaccessible to Europeans and scarcely ever visited even by the subjects of Bengal might possess some small interest in the eyes of a person, whose life has been successfully dedicated to Asiatic literature and politics, but I am sensible that official duties allow you little leisure for literary labour or recreation at present and I candidly acknowledge that I offer these sheets to you less with the hope of engaging the slightest portion of your attention to them, than with an anxious and I trust, a laudable desire to interest your good will in favour of the uninterrupted exertion of professional and literary industry; which (excuse the humble boast of Industry) has pervaded every period of my life, since my first entrance into this service.

I will not occupy much of your valuable time, but undoubtedly expect a short account of the following pages.

The original history of Assam exists in two distinct languages. The first is termed the Bayloongh or Ahum, being the language of the race of Swurgeedeo the conqueror of Assam. The other is termed the Bhakha

being a dialect of the Bengalese*. The Bayloongh history is singularly curious; it is written on cotton cloth and in a character utterly unknown to the Pundits of Bengal. It is now in the possession of Lord Teignmouth, and I believe it to be the only copy extant either in Assam or elsewhere. One family only in that country, the hereditary ministers of the Bayloongh religion and literature could peruse the characters. With their assistance, I translated the dedicatory preamble and endeavoured to express the sounds—savage sounds—of the original letters and words in Roman characters.

I have prefixed both those specimens to the history with some copies of such narrative maps and other documents.

The history of which, the following pages contain a translation, is written in the Bhakha of Assam, a language of easy acquisition. The original was presented to Col. Welsh when the translation was completed and is, still, I believe, in his possession.

It appears from the history that the conquerors of Assam probably emigrated from countries contiguous to the western confines of China, that an intercourse, existed between Assam and numerous as well as of populous nations that the Ava or Burmah dominions were subdued by the conquerors of Assam, and that consequently the Berhamppoter river which flows through the whole extent of that country might equally afford to the subjects of Bengal an easy channel of communication with those nations, that the Berhampooter flows so far from the eastward as either to communicate with Siri Looicheh Noh-Dihingh or other Ava rivers or

*Assamese is never a dialect of Bengalee. Edt.

to afford positive proofs of the inaccuracy of the existing maps of those countries. The Sanpo or the great rivers of Thibet which leaves the walls of Lassa, does in all probablity discharges its water into the Berhampooter but from every information procurable in Assam, it is only a tributary stream and by no means the principal source of the Berhampooter which flows from a more easterly direction and is indebted for its magnitude to the great numbers of its tributary streams.

That the soil and climate of Assam partaking in a moderate degree of the rainy seasons of the northern and southern mountains during seven or eight months of the year and of the benefits derived from numerous rivers, are in the highest degree favourable to a luxuriant vegetation, nor has a scarcity ever occured in that country from natural causes. That the civil constitution of the kingdom partly Monarchical partly Aristrocratical exhibiting a system highly artificial, regular and novel, however defective in other respects.

That the military arrangement is founded on feudal tenure with respect to the tributary princes, but on a militia within the limits of the kingdom.

That the present religious establishment is certainly derived from the conversion of the Monarch and his subjects to the Hindu faith by the Brahmun of Santipoor, Nuddea and other western districts. This fact merits particular notice, as the Literati in general and even Sir William Jones, have adopted an erroneous opinion that the Hindu religion rejects both persecution and proselytism, a notion utterly incomprehensible with the diffusion of that doctrine over a large portion of the glove; unless we suppose the faith of Brahmuns to have diffused its rays at once like a flash of lightening by general inspiration

over innumerable nations. Nor does it appear that they are entirely exempt from a spirit of persecution, while the ancient ecclesiastical establishment seems to have admitted a gradation of Rarhis in the priest-hood, similar to our own in a consolidated degree.

That the Kingdom of Assam was at an earlier period flourishing and powerful, and capable of sending forth an army of four hundred thousand men. That the kingdoms of Bootan and Nepaul were subdued by the monarchs of Assam, who extended their conquests to the banks of the Ganges by the capture of Gour and that Tipera, Coosbeyhar and the countries to the east of the Corotia river formed a part of their dominions.

That the frequent invasion of the Mussalmans invariably failed although in one instance the Monarch was driven from his capital—the marauder was at length compelled to retire from the country with the miserable remains of his army.

I will not intrude farther on your indulgence particularly as the most curious and interesting circumstances relative to Assam are exhibited at some length in the continuation of this history, containing the reign of late monarch Swurge Deo Gouinath Sing, I have compiled the memories of his reign from authentic documents and despatched the book to Europe for publication in the month of April, 1796 with the approbation of Lord Teignmouth but I have not as yet received any account of it and not having retained a copy I am deprived of the pleasure of sending it to you.

I remain,
my dear Sir,
Your faithful and obedient servant
JOHN PETER WADE.

KISHENGUNJE.
March 20th, 1800.

AN ACCOUNT OF ASSAM.

Titles and offices of the Government of Assam.

I. Rajahs—the Monarchs—Maharajah Swurge Deo.

II. Successors to the throne.
- (*a*) Teepawm Rajah.
- (*b*) Seringh Rajah.

III. Feudatory and dependent Rajahs:—
- (*a*) Boodeh Rajah, (*b*) Dayka Rajah } of Dehrrung
- (*c*) Dimmoriya.
- (*d*) Beltolcea.
- (*e*) Rance.
- (*f*) Ahum Moora, (*g*) Pawntunneea, (*h*) Burhdooria, } Three brothers--Rajahs of Burdooria.

Nine petty Rajahs of Nohdooria:—
- (*i*) Marapooria Rajah.
- (*ii*) Balogoia Rajah.
- (*iii*) Pawnbooria Rajah.
- (*iv*) Laloong Rajah.
- (*v*) Dhing Rajah.
- (*vi*) Gorokeea Rajah.
- (*vii*) Maccongh Rajah.

IV. Gohaigns.
- (*i*) Boorah Gohaign.
- (*ii*) Burh Gohaign.
- (*iii*) Bur Patru Gohaign.

V. Fokuns :—

(1) Military commanders and Judges of

(*i*) *Rungpoor* :—

(*a*) Neay Khoodah Fokun.
(*b*) Nowbeissa Fokun.
(*c*) Dehingheea Fokun.
(*d*) Dayka Fokun.
(*e*) Nayowg Fokun.
(*f*) Bithorooal Fokun.
(*g*) Noh Fokun.

(*ii*) At *Goahawtee* :—

(*a*) Burro Fokun.
(*b*) Pawnee Fokun.
(*c*) Dehingheea Fokun.
(*d*) Dayka Fokun.
(*e*) Sowtea Fokun.

(2) Civil Fokuns.

(*a*) Soladerra Fokun.
(*b*) Daykial Fokun.
(*c*) Khargurria Fokun.
(*d*) Roydunghia Fokun.
(*e*) Khungeea Fokun.
(*f*) Sangroongh Fokun.
(*g*) Siringh Fokun.
(*h*) Teepawmeea Fokun.
(*i*) Seringheea Fokun.
(*j*) Now Khollea Fokun.
(*k*) Zalbarree Fokun.
(*l*) Purbuttea Fokun.

VI. Rajkoas :—Military Commanders of 3,000 Nol.

(*i*) Ubeipooria Rajkoa.
(*ii*) Saroo Ubeipooria Rajkoa.
(*iii*) Pawnee Dehingheea Rajkoa.
(*iv*) Tarooa Rajkoa.
(*v*) Dehingheea Rajkoa.
(*vi*) Khalo gooria Rajkoa.
(*vii*) Dhekowmookcea Rajkoa.
(*viii*) Bussa Rajkoa.
(*ix*) Pakeemurria Rajkoa.
(*x*) Gilladoreea Rajkoa.

VII. Burrowah :—

(*i*) Prime minister—Burro Burrowah.
(*ii*) Civil officers of the household stores &c. :—
Burro Bhuralee Burrowah.
(*iii*) Doolee Nawtee Burrowah.
(*iv*) Roydunghcea Burrowah.
(*v*) Teepawmeca Burrowah.
(*vi*) Seringheea Burrowah.
(*vii*) Purbuttia Burrowah.
(*viii*) Gundeea Burrowah.
(*ix*) Khongeea Burrowah.
(*x*) Poorunee Melia Burrowah.
(*xi*) Noh Melia Burrowah.
(*xii*) Khensoa Burrowah.
(*xiii*) Sangmaee Burrowah.
(*xiv*) Now Kallia Burrowah.
(*xv*) Mosai Burrowah.
(*xvi*) Hatee Burrowah.
(*xvii*) Gorar Burrowah.
(*xviii*) Khargurreea Burrowah.
(*xix*) Saraee murria Burrowah.

(*xx*) Kookoorasoa Burrowah.
(*xxi*) Doolia Burrowah.
(*xxii*) Khonoal Burrowah.
(*xxiii*) Gahuree Zogoa Burrowah.
(*xxiv*) Lahkholia Burrowah.
(*xxv*) Pakeemurria Burrowah.
(*xxvi*) Doori Burrowah.
(*xxvii*) Khundur Burrowah.
(*xxviii*) Muzeender Burrowah.

VIII. Hazaree or Hazarikeea—Military officers commanding 1,000 under the Fokus and Rajkoas.

(A) Civil officers :—

(*a*) Khonooal Hazaree.
(*b*) Gahee Hazaree.
(*c*) Deoleea Hazaree.
(*d*) Saidooria Hazaree.
(*e*) Zola Katunee Hazaree.

IX. Khoikeeas :—Commanding 100 men under Fokun, Rajkoa and Hazaree.

Civil officers :—

(*a*) Khonooal Khoikeea.
(*b*) Gahee Khoikeea.
(*c*) Deoleea Khoikeea.
(*e*) Pairabarree Khoikeea.
(*f*) Nowbeissa Khoikeea.
(*g*) Peeraderra Khoikeea.
(*h*) Zola Katunee Khoikeea.
(*i*) Nowkallia Khoikeea.
(*j*) Coomar Khoikeea.

X. Barrah :—Commanding 20 men under civil officers :—

(*a*) Khonooal Barrah.
(*b*) Gahee Barrah.
(*c*) Deoleea Barrah.
(*d*) Pairabarree Barrah.
(*e*) Meetderra Barrah.
(*f*) Dayka Barrah.
(*g*) Arriaderra Barrah.
(*h*) Nugurbundeea Barrah.
(*i*) Gowal Barrah.
(*j*) Nowbeissa Barrah.
(*k*) Durzee Barrah.
(*l*) Lugooa Barrah.
(*m*) Peiraderra Barrah.
(*n*) Zola Katunee Barrah.
(*o*) Now Kholleea Barrah.
(*p*) Coomar Barrah.
(*q*) Barree Sowa Barrah.
(*r*) Doori Barrah.

XI. Two Burh Taykulla Barrah commanding each an establishment of Taykulla at Rungpoor and Goahawtee.

XII. (1) Byragees :—Messengers of Western Courts.
(2) Khotukees.
(3) Kakuttees.

FOKUNS.

Origin of the title.

The title of Fokun does not seem to have any connection with the language of Hindoostan. It is probably derived from the original language of Sookaphah, and the eastern conquerors of Assam who entered the extensive valley from the mountains of Nara.

In the histories of the country the title does not appear to have existed at, as early a period as that of Gohaign; but its probable Nara origin may be deemed a proof of its antiquity.

Rank of the Phukans

It yields only to that of Gohaign in respectability and in several instances, the office, though not the title, is superior to the latter. The office of Fokun has some affinity to a rank in the ancient Mogul Government. For the command of 6,000 men was essentially annexed to the title until the creation of civil Fokuns or the promotion of the principal Burrowahs to that title. Since the period in question, the officers who boast this exalted rank may be considered as divided into the two classes of civil and military.

MILITARY FOKUNS.

Military Phukans-their functions-Civil and Military Combined.

The natives of Assam generally denominate the Military Fokuns by the more respectable title of Judges (Adálatar Fokun) and it appears one of the greatest imperfections in the artificial system of Assamese Government, that the military commander and the judge are united in the same person.

Phukans could Command a contingent of 18,000 men

Each Fokun possesses a command nearly independent of 6.000 mool or that contribution of men which forms the standing army of the Kingdom, the second and third contributions of men or the Dewal and Tewal which are called forth in times of public emergency are equally under his command, when all the forces of the kingdom are collected each Fokun has, of course, 18,000 men who obey his military orders and his judicial decrees. He exercises the important privilege of opportunity the Dewalia and Tewalia Fokuns or Deputies to command the second and third contribution of men. The two last officers although dignified with the pompous title of Fokun from the nature of their nomination must be officers of very inferior consideration. Yet the Monarch alone confers the appointment of the several Hazarikias or who command each one thousand Mool under the Fokun. To the Fokuns however, are reserved the nomination of their respective Saikias and Barrahs, who may therefore be considered in the light of non-commissioned officers.

An absolute equality of rank seems to take place amongst the Military Fokuns with an exception in favour of the Burro Fokun and on some occasion of the Neaykhooda Fokun and Pawnee Fokun. Seniority as a title to command is unknown. But in military expeditions, when no officer of superior rank and title attends the army, the Monarch generally appoints a Senapati—Commander-in-chief from the number of Fokuns or other great officers of state. Several detachment, however, frequently proceed together on the same expedition under the independent command of different generals who were ordered to co-operate for the public service. The inconveniences attending this want of subordinations seem to have been one cause of the unaccountable succession of the Moamarias.

Phukans were the Commander-in-chief of the Assam forces.

In his capacity of Judge, he distributes justice to all the men under his military command and receives appeals from the decrees of his subordinate officers, who administer justice in their respective divisions. Appeals from the decision of the Fokuns were ultimately heard by the Neaykhooda Fokun as the Monarch's representative in the seat of justice.

How Justice was administered.

Each military Fokun occupies a pillar in the Hall of State and of public justice, where he hears cases daily from 9 o'clock in the morning till at noon. The number of judges who sit in the same Hall during the same hours to hear and investigate complaints might have proved a source of much noise and confusion

Military Phukans position in the Hall of State.

but it appears that order and silence are admirably preserved among the multitude.

Phukans resembled the Judges of Israel

In some respects the Fokuns resemble the judges of Israel. They not only command the armies and minister the justice of the kingdom, but have also a principal share in the public councils. Occupying pillars below the Gohaigns and the Burro Burrowah, their opinion are received on all affairs of importance in the presence of the Monarch. This privilege however, is confined to a declaration of their sentiments for they possess not an affective vote, like the Gohaign, yet the opinion of an eloquent man frequently influences the decrees of the Gohaigns. Eloquence is, therefore, in high estimation at court and leads to fame and honours even under a Government, not in any degree democratic.

Phukan's power—next to the king.

A Fokun cannot inflict death, but he may award the higher punishment. Unless in the instance of delinquency he retains his office during life. He is nominated and may be removed by the Monarch, but not without the concurrence of the Gohaign. The title and office are not hereditary, but the Fokuns must be chosen from four noble families, the descendants of the companions and chiefs, who accompanied Sookapah in his conquest of Assam. Doorah, Dihingheea, Layhan, Khundikoi families alone enjoy this high distinction. They esteem their right to this privilege as sacred as the Monarch to his Singhakhan. It is derived from the same source, their original

share in the conquest of the country. Since the reign of Roodrusingh ill-advised Monarchs have occasionally deviated from the established rule. A wanton infringement of the rights of a numerous and powerful aristocracy whose influence pervaded every part of the kingdom could not be practised with impunity or safety to the state. The commencement of the disturbances in Assam was coeval with the innovation which ultimately proved the ruin of the country.

Phukans—responsible to the king only.

If the delinquency of a Fokun be legally proved, the Monarch has a right to all the personal property as well as the public state of the criminal. This rule in reality affects all the great officers of state as well as the Fokuns.

Phukans Emoluments.

The emoluments of this class of officers must have been very great, but their acknowledged perquisities are not very considerable. The Monarchs confer lands on each on the terms which first characterised the first of the feudal law. The quantity of land depends on the pleasure of the Monarch. As their residence is established in the vicinity of the capital at a distance from their personal estates to which they can only pay an occasional visit, they receive an allotement of land fit for the cultivation of rice, a garden, and a house (*Baree*) in that neighbourhood. On the demise of a Fokun these revert to the Monarch, who bestoweth latter on the Fokun's successor. Each Fokun is allowed in common with every other military officer the proportion of two

men in twenty under his command for his own use, as the Hazarikeeas, Khaikeeas and Barrahs have each a similar proportion, the number of men, who remain for the public service is greatly reduced. We cannot however suppose notwithstanding the high rank of a Fokun that his establishment of six thousand Mool was in general complete even during the most prosperous period of the Government of Assam. Yet, like the Mogul titles, it was probably at no time a mere nominal command, until the expulsion of the present Monarch* from his capital. In the reign of Roodrusingh the establishment of each Fokun was entirely complete. The illicit emolument derived from leave of absence to the men under his command, was strictly prohibited and the prohibition was deligently enforced. Leave of absence to the men who unwillingly paid a monthly consideration either in coin or provisions in commutations for personal attendance which deprived them of the society of their families and connections seems to have been the principal source of emoluments to a Military commander.

Corrupt sources of the above.

A corrupt source of emoluments is the most productive which a Fokun enjoys. Each party pays a regular and authorised fee for every cause which he tries, the fee however is inconsiderable, but the bribes which he receives are only limited by the magnitude of the contested objects, the ability of the disputants and the avarice of the Judge. The privileges

Gaurinath Singha.

of appeal to a higher judgment would seldom be exercised by an injured person who was liable to the oppressive resentment of his Military Commander.

The peculiar etiquette of dress, demeanour in the presence of the Monarch and of the Gohaigns, ceremonials used in receiving their inferiors and other particulars of a similar nature which characterise this Rank are reserved for a separate discussion.

After the expulsion of the Moguls from Goahawtee and the western provinces of Assam; the Establishment of Military Fokuns was increased for the protection of the conquered countries against the repeated attacks of their troublesome Bengalee neighbours.

The Military Establishment of Goahawtee, therefore, contained the same number of Fokuns as that of Rungpoor. Six Fokuns commanded the Mool, at each of these station, but a seventh was added to the Rungpoor list during the reign of Roodrusingh. Three on each establishment are honoured by a similar appellation. These are merely commanders of the Mool, while the others appear to have additional duties annexed to their titles and offices.

The military establishment at Gauhati

Their Western neighbours were the only enemies which the Government of Assam seems to have dreaded. On any invasion from that quarter, the Military Fokuns stationed at Goahawtee led their respective forces against the enemy. The Burro Fokun remained at

Enemies of Assam.

Gauhati—the Bar Phukan's residence—

Goahawtee unless in the event of a defeat, when he advanced with the remaining forces to their support. On the Burro Fokun's failure, the Fokuns of the Rungpoor establishment led their Mool, against the enemy, nor was the Burro Burrowah supposed to conduct the army in person, unless the Fokuns of Rungpoor proved unsuccessful. In very desperate circumstances, the Gohainghs accompanied and commanded the armies of the Kingdom. The Monarch sometimes deputed one or both of his successors, the Teepawm Rajah and Seringh Rajah to command the forces but very few instances occur in the histories of the country, of the personal attendance of the Monarch at the head of his armies.

The Military Fokuns on the Military establishment of Rungpoor are :—

(*i*) Neaykhoodah Fokun.
(*ii*) Dihinghiea Fokun.
(*iii*) Nayowg Fokun.
(*iv*) Nowbeissa Fokun.
(*v*) Dayka Fokun.
(*vi*) Bithoroòal Fokun.
(*vii*) Noh Fokun.

It will be proper to give as concise an account as possible of the peculiar duties of each of these officers.

Neay Khoodah Fokun.

The title is, I am told, derived from the Sangscrit words Neay—truth, and Khoodah—to inquire. The Brahminical derivation of the

title might suggest a suspicion that the office was of more recent creation, although the Brahmuns procured access to this kingdom at a very early period; yet their tenets were not received as the established Religion of the country till the reign of Roodrusingh. Before that period they had experienced frequent persecutions from the Monarchs of Assam, and it is not probable that any forms or letter of Government were borrowed from the professors of the Sangscrit language; at a period prior to the final establishment of the Religion. Yet many of the official titles are of Sangscrit origin, and we may solve the difficulty by supposing that the ancient titles were, in some instances, superseded by more pious Monarchs in favour of a Brahminical Nomenclature.

The title of this officer denotes his high duties. He is the Monarch's delegate on the seat of justice. He receives appeals from the decision of all other Fokuns and of all the officers at the head of the various departments of Government. His judgment is, of course, final. The number of men whom, in his Military Capacity, he commands is the same as other Fokuns, nor does his general rank appear superior to theirs, although his office is of much higher importance, he takes the lead however, in the public hall of justice of all the Fokuns. In the presence also his privileges seem not to be inferior to those of the Burro Burrowah or Prime Minister. The pillar which he occupies is next in succes-

sion to that of the Burro Burrowah and above the other Fokuns. He can remove at pleasure to the pillar occupied by the Burro Burrowah. His relative rank must be understood of the Fokuns on the establishment of Rungpoor. His privileges in the presence of the Monarch are nearly the same as those of the Burro Fokun. His office has some resemblance to the *Magister Justiciarius of Naples.*

NOWBEISSA FOKUN.

The title Nowbeissa denotes the class of men who work the public boats or Seringhas of the Kingdom. His compliment of six thousand men is formed of three thousand Karries, and three thousand Nowbeissas or fightingmen and boatmen. This officer furnishes boatmen on all occasion for the Public Service, and sometimes for the Monarch's use; when the demand exceeds, the Soladerra Fokun's establishment.

DEHINGHIEA FOKUN.

The title is derived from the name of the Province which furnishes the six thousand men whom he commands. The officers possess the titles; one in the department of Rungpoor, the other in that of Goahawtee. Each commands six thousand Mool furnished by the same Province. Their privileges do not differ.

DAYKA FOKUN.

The title is derived from the Ahum or Nara's word—Dayka—Youth. The first person who

obtained the title was a young man of noted bravery and obtained from the Whimsical Monarch the command of six thousand chosen youths. The title is enjoyed by two officers; one on the Rungpoor and one on the Goahawtee establishment. Each commands six thousand Mool.

Nayowg Fokun.

The title is derived from the Ahum word. Nayowg—a person who counts. At Rungpoor this officer and the Burro Burrowah alternately visit and muster the household troops every night. In this line of duty they have two Lakaroos or Deputies who render their personal attendance less punctual. This duty probably extends to all the troops in the vicinity of the Capital on some occasion. Two officers enjoy the title:— one at Rungpoor and one at Goahawtee; each commands six thousand Mool. It does not appear that the officers of this title in the latter department have the same nocturnal duties as the other.

Bithurooal Fokun.

The title is derived from Bithur—Within. This officer's compliment of men is stationed as the Monarch's body-guard, without the innermost enclosure of the King's palace. His men occupy one side; Dhaykial Fokun's people are stationed on the other.

NOH FOKUN.

The title is derived from Noh—New. This office was first created in the reign of Roodrusingh, on an increase of the Military Establishment and probably about the period of his intended invasion of Bengal.

The Military Fokuns on the establishment of Goahawtee are:—

The Military Phukans at Gauhati.

(*i*) Burro Fokun.
(*ii*) Pawnee Fokun.
(*iii*) Dehinghiea Fokun.
(*iv*) Dayka Fokun.
(*v*) Nayowg Fokun.
(*vi*) Seowtea Fokun.

The Military Fokuns on the establishment of Goahawtee form a Council of State, for the conduct of all affairs in that department. The Burro Fokun represents the Sovereign as Governor General or Viceroy over all the Provinces to the West of Coliaburh on the Southern side of the Berhampooter, over Dehrung and Camroop on the Northern side.

BURRO FOKUN.

This title denotes his rank and station at the head of the Fokuns on the Goahawtee establishment. The office was created in the expulsion of the Bengalese invaders from Coliaburh and the Western Provinces. Possessing as Commander and Judge-in-chief a controul on many occasions nearly independent over a great extent of the Kingdom; He rivalled the

Bar Phukan.

Gohainghs themselves in power though by no means in Rank. The importance of his office seems to have exceeded his Ranks. In many instances, he was enabled to dictate to the Triumvirate of Gohainghs and even to the Monarch himself. On one occasion, during a subversion of the regular Government at Rungpoor a Swurgee Deo was established on the throne by his power (Godadur).

He is considered one of the five Patreh-Muntrees of the Kingdom. The Patreh-Muntree is composed of the Patreh or three Prime Gohainghs and the Muntree or Burrowah and Burro Fokun. In a more extensive application, the term included all the Military Fokuns and even the Rajkoas; all the officers of the State in reality who claimed a right to be consulted on the affairs of the kingdom. The Rank seems to be on a footing with that of the Burro Burrowah placed at a distance from the Council of the Gohainghs; the orders of the Sovereign and from every controling power he was considered as an Officer of Greater Consequence than the Burro Burrowah who, unless he assumed an improper power in times of confusion, was scarcely independent in any one act of his administration. Yet his Rank was not probably superior to that of the Burro Burrowah.

He received ambassadors from Bengal, Cosaree, Jwointa and other places, with the pomp of a Sovereign. In the public hall of state at Goahawtee surrounded by the Fokuns and numerous Rajahs of the Western

Provinces he received the prostrations as well as the despatches of foreign ambassadors. An ambassador to the Sovereign could not be received unless he was entrusted with a separate address to the Burro Fokun and each of the Patru Muntrees. The five Great Officers of State seemed to possess or to claim each a share of the Sovereignty and the ambassador was remanded without an audience and perhaps with insult, unless his master had completed with this aristocratic etiquette. In every instance the Burro Fokun detained the ambassador at Goahawtee until an order should arrive from Rungpoor, directing the latter to proceed to the Capital.

The Rajahs of the Western Provinces, notwithstanding their high title could not remain on a Seat of equal elevation in his presence. An exception probably existed or exists in favour of the Rajah of Dehrrung and Beltolia who derive their origin from the Gods. In reality the Burro Fokun possessed the privilege of nominating the lesser Rajahs of the Western Provinces. His nomination was always confirmed by the Monarch. Twelve thousand Mool form the compliment of men under his particular command.

He possesses a power denied to the Burro Burrowah; the unenviable privilege of inflicting, the punishment of death when decreed by his council of Fokuns. The modes of death, however, are confined to those, which do not spill the blood of the criminal, such as

drowning. His distance from the Sovereign executive power renders it necessary that he should be entrusted with this power. The original laws of Assam seem to have been careful on the life of a subject, but the practice of persons in power, for many years, has exhibited a shocking degree of prodigality in this particular instance.

The Burro Fokun has a Doalia or Deputy who resides constantly at Rungpoor, to call forth his Dewal when necessary and for other purposes.

In the presence of the Gohaingh he is compelled to occupy a lower seat; nor can he assume the liberty of using his Hookah before them, but particulars of this kind are reserved for another paper. He must, of course, be elected from the four families of nobility which have been already enumerated.

Pawnee Fokun.

The title is derived from Pawnee—Water. In rank and power he holds a place next to the Burro Fokun. The resides in Northern Goahawtee, while the latter holds his court in that division of Goahawtee, which occupies the Southern bank of the river. The Pawnee Fokun commands seven thousand Mool. He is Governor of all Northern Goahawtee within the passes and possesses two or three districts in Camroop. In these limits he ministers justice. But appeals from his decision are heard

by the Burro Fokun and ultimately by the Neay Khoodah Fokun. In one capacity he is admiral of the kingdom, for he commands all Military expedition on the rivers and extensive sands of the valley. He has charge of all the Military Stores in Northern Goahawtee. He obeys the orders of the Burro Fokun when decreed in a council of the Military Fokuns and Rajkoas of the Western establishment. He does not seem to have any other controul in the provinces of Dehrrung and Camroop contiguous to Goahawtee on the Northern Bank. This office probably commands the platforms which were formally extended across the river on any rumour of an invasion from Bengal.

How military bridges were constructed.

The bridge or platform was made by fixing beams of a great length and strength in the sands of the river from one side to the other; in a direction somewhat obliquely upwards. Every two beams were to cross one another, and were secured at the point of junction. These supported the stage on which the warriors defended the entrance to the upper provinces. An opening was left in the middle for the passage of their own boats. On any emergency two or three of these bridges are erected in different parts of the river. To resist the rapidity of the current of the Berhampooter in the season of its innundation, it was necessary that these bridges should be constructed of a very extraordinary strength. The contrivance would scarcely be deemed practicable by a stranger; who should visit the river in the

season of the rains. Similar means of defence have been employed by other nations, and one of the most glorious feats of Belisarins was exhibited against a similar contrivance thrown over the Tiber. This seems to be the only expedient which does any credit to the warlike skill of the Assamese as far as we have as yet observed.

Dehinghiea Fokun.

Nayowg Fokun.

Dayka Fokun.

It will not be necessary to take any further notice of the titles and duties of these officers of the Goahawtee establishment, as they do not differ materially from those of Rungpoor.

Seowtea Fokun.

The title is derived from *Seowtea*—a funeral. He superintends everything relative to that department. I am not as yet acquainted with the details of his office. His duties seems to be of an uncommon kind. They chiefly relate, I believe, to the ceremonies performed in every part of the kingdom on the demise of a Monarch or of one of the Royal Family.

He has the command of four to five thousand men. A similar office is held in Rungpoor by the Seowtea Burrowah. There appears no

sufficient reason why this should be an office of less consideration at Rungpoor than at Goahawtee.

He enjoys a parity of rank, though not an equal command with the other Military Fokuns of Goahawtee establishment.

Civil Fokuns.

The promotion of twelve principal Burrowahs to the title of Fokun took place at a much later period. Notwithstanding their high title, they, by no means, enjoy a rank equal to that of the Military Fokuns. They are next in succession, I believe, to the Rajkoas only and precede all the Burrowahs except Burro Burrowah. They preside over the various departments under Government; which are not strictly Military, and some of them held a doubtful kind of Military Command. The general title by which they are distinguished is Simooa Fokun and this denomination includes another class of Civil Fokuns termed Buhralee or Steward and superintend of stores. In their several departments, they are allowed large establishments of people, Artificers, Labourers etc. Each administers justice to the men in his department, but appeals are made from their decisions through the usual channel of justice to the Neay Khoodah Fokun. They are nominated by the Monarch alone without the concurrence of the Gohainghs. They are, in general, indeed officers of the household.

They may be removed, of course, at the Monarch's pleasure. They do not occupy pillars in the Royal Palace.

SOLADERRA FOKUN.

The title is derived from *Sola*—Vest, and *Derra*—to take charge. The office is analogous to that of the Lord Chamberlain or rather of the Master of the Great Wardrobe. The duties, however, are more numerous and extensive than either of the former. The office is of a very ancient date. It was created at the period when the Royal residence was removed from the hills to the plain of Ghurgong. Scarcely any difference of rank exists among The Civil Fokuns; Yet the Soladerra Fokun from his constant attendance on the person of the Monarch is generally considered an officer of greater consequence than the other.

He does not, however, appear to enjoy a greater degree of distinction in the hall of state. The precedence of this as well as other ranks depends on minute privileges allowed to each, in the presence of the Monarch on public occasion. The command or acquisition of any number of men could not raise him to the rank of a Military Fokun, but he was frequently courted by the latter from the influence which he often acquired over the mind of the Monarch. He has charge of the greater part of the personal property of the King, as well

as of every aricle included under the head of wardrobe. The Royal gardens, Habitations, Boats, Horses, Elephants and cattle, of every description were under his superintendence. He received cash for the Monarch's disbursements from the Burh Buhralee Burrowah. At a later period, other duties were annexed to the office. The Bengal and Mayungh duties, the tribute of Gold from Dehrrung and other collections were transferred to this office. He became Superintendent of the Western diplomatic body or Byragees and the channel of every transaction with the Western Confines. He was placed at the head of the Jyoteeseea. He had a very large establishment of people in each of the department; which he superintended; his secret emoluments were, therefore, very considerable. His lawful income was principally derived from the fees of justice, but as he was in general a favourite he frequently received donation of land and men from the Monarch. The collection of duties on the salt of Mayungh and the trade of Bengal was easily converted into a monopoly by this officer whose illicit profits from the sources were, of course, very great.

Daykial Fokun.

The title is derived from one description of men under his command. The office is of much greater importance than the Khargurria Fokun; the rank is the same. He is at the

head of the following men attached to the household :—

Alotgoias—1000
Daykials—1000
Monaimazee—1000
Zalbaree—1000
Moolatoolia—1000
Soontias—1000
Gurbundee—1000
Camalbureea—1000
Caloogoia—1000
Dibooroоa—1000
Sukkuratoolia—1000

Ten or twenty men chosen from each classes form a guard at one of the gates of the palace and attend the Monarch's person on all occasions. These are called Doolakakhorias. The rest are stationed on two sides of the enclosure round the palace. He seems to exercise the duties, though he does not possess the rank of Military Fokun. We might suppose the office of much higher importance than that of the Soladerra Fokun; but the latter is held in greater consideration. Like other officers of the household he has an establishment of Oilmen, Goldsmith, Coppersmith, Ironsmith and other Artificers for the provision of their respective article for the King's table.

He levies an annual tax in kind on all artificers who do not serve any part of the household such as the various Smiths and Gardeners, Flowermen, Washermen, Preparers of lime, Stonecutters, Preparers of Clarified butter. Sellers of salt, Blankets of Bootan, Cowtails, Musk. Sandal, Cotton and Dried fish and most of the Articles of Sale.

KHARGURRIA FOKUN.

The title is derived from *Khar* gunpowder,

Gurr a repository. This officer superintends the manufacture of Gunpowders and of all instruments of war. He has charge of all the Musketry, ordnance etc., of the Kingdom. War horses and Elephants for the same purpose are under his superintendence. In the different departments of his office he may have the controul of about four to six thousand men.

ROYDUNGHEA FOKUN.

The title is derived from Roydung, the name of a district. The officer provides Kids, Ducks, Buffaloes and other animals for the Monarch's sacrifices. The Brahmuns of all the Temples in Assam deliver their monthly supplies and flowers and " Toolsee " to this officer for the use of the King and their request for repairs and every article necessary for the Temples are presented through him. He also supplies every thing necessary for the annual festival and sacrifice on Soraideo Hill. He has under him one thousand Burh Roydungheas and one thousand Khoroo Roydungheas. These are stationed on one side of the enclosure next to the King's Palace.

KHUNGEEA FOKUN.

The title is of Ahum origin. This officer superintends the estates and commands the Mool of the Queen of the same title. Formerly each of the royal consorts received a large donation of lands or particular districts for her maintenance. She received the title annexed to

the Fokun's office who had charge of those lands. When the royal consorts were not numerous, the Monarch conferred the lands etc., on any favourite of the Royal Family.

SANGROONG FOKUN.

The title is derived from *Sang*—timber. This officer has several thousand men under him for the purpose of providing timber and other articles for the royal and public edifices. The construction of or the timber for the temporary bridges of war over the Berhampooter is in his department. His people are sometimes employed as fighting men. The office is by no means inconsiderable in a Country where Masonry is scarcely known. All the private and public edifices being constructed of Timber, Bamboos and Straw except the royal residence at Ghurgong; a few Brahminical Temples and the walls of the fortress or rather enclosures at Rungpoor and Goahawtee.

SIRING FOKUN.

The title is Ahum or Nara origin. This office was of very high importance previous to the establishment of the Brahminical observances as the constitutional religion of the country. The Siring Fokun, formerly a Burrowa, was the head of the Religion of Swurgee Deo's ancestors, Deodhais, Bailoongs and Sirings, or the Invokers of the Gods of the original Ahum or Nara religion, the Augurers, the priests of the same religion, and the professors of the

literature of Nara and the Eastern countries, recognised this officer as their head. At that period he always remained near the Person of the Monarch and held the office which the Brahminical Gooroo occupies at present; the lucrative superintendence of the royal conscience. He was also the Monarch's instructor in the profane literature of his ancestors. He entertained and instructed his royal pupil with the Historical Anecdotes of ancient time and he could scarcely fail to acquire great favour and power in so fortunate a situation. At present, he officiates once a year, when the Monarch sacrifices in the month of March to the God of his ancestors on Saraideo Hill.

He has charge of stores, similar to those under the Burh Buhralee Burrowah, but in much less quantities.

This office suggests the correction of two errors into which Europeans have fallen relative to the Brahminical Doctrines or Practice, the disinterestedness and immaculate purity of the Reilgion. The Brahmuns undoubtedly made unceasing exertion to acquire proselytes in this country and succeeded at a very late period after having experience and exercised violent persecution. They can also allow the purity of their religion to be contaminated by a sacrilegious mixture of other religious observances and a Monarch at least may remain a very good Hindoos in the eye of a Brahmun, though he pay his devotions yearly to other God.

Teepawmea Fokun.

The office is under Teepawm Rajah.

Seringh Fokun.

This office is under the Seringh Rajah.

Nowkhali Fokun.

This office has charge of all the Royal boatmen except those under the Soladerra Fokun, of all the Royal boat repositories of boats, or Dockyards and every article connected with that department. He has ten dockyards under his charge, Burh Nowkhally at Rungpoor, Khakbaree Nowkhally at Ghurgong, Saraibaree Nowkhally at Majuli, Nagherree Nowkhalee at Deorgown and others. His establishment of people may amount to about six and seven thousand men.

Zalbaree Fokun.

This officer has charge of all description of men who employ nets in their various trades and occupations, such as those who catch Deer, Buffaloes, Tigers, Bird, Fish, &c. for the use of the household. He has scarcely above one thousand men in his department.

Purbuttia Fokun.

This officer is nominated by the Monarch and attached to one of the royal consorts. His duties are exactly similar to those of the Khungeea Fokun.

THE
HISTORY OF ASSAM.

PART I.

THE HISTORY OF THE AHOM KINGS.

Dedicatory Preamble to a Bailoongh History.

Sree Sree Swurgee Deo, King of Kings, Lord of the Lightning and of the Royal Canopy capped with Gold, Sootumpah, Lord of the Golden palace; Thou art a Monarch, but a Monarch like the Canopy of the skies, surrounding the Globe. Thy heart is illumined like the Sun and knoweth no trouble nor anxiety. Thy person is beautiful as the lower branches of the Root of Coral. Thou art resplendent above the princes of the earth, like the moon among the stars and admired like that Deb—Thine understanding is unfathomable as the ocean, a mountain of greatness among men. Thy goodness extendeth to thine enemies as well as thy friends. Thou art intimate with the Gods and equal to Him Who rules above the Seven Heavens. Yet, Thou who art equal to God, has condescended to order that the following history should be written by Khoon Kiowlough Rajmuntree who are at the head of the Bailoongh and the Ahum tribe, named Monoohur—Swurgee Deo issued his

Preamble to the History of Assam written by the Bailungs

Manchar—the royal historian

mandate that the histories of his predecessors should be compiled, the succession of Ahum Monarchs mentioned in detail and the book called Roopoot*; That the history should only contain the names and transactions of the Swurgeedeos. It commences with the Rajah Soohungmoongh, then Soonyatpah, Teowpah, Sookum; Afterwards succeeded two brothers whose names are not known. Then Teoupah Soohoong, then Tegoupah Soojun, then another Monarch whose name is unknown, then Teyoupah Sophatpah (Godadur Sing), then Teoypah Sukrampah (Roodrusing) then Teyopah Sootumpah (Seosing). This history contains the transactions of the Reigns of the proceeding Monarch.

Written by the grand-father of the present Siring Fokun and late Soladerra Fokun.

PREAMBLE.

(Written in the Bakha of Assam).

Preamble to the History of Assam written in the spoken language.

Adoration unto Zoinarain! (God) Brahma, Mahadeo and all the divinities of the rank are merely the servants of God. Zoinarain was pleased with the devotions of the Pandoo and ordered them to present offerings to all the divinities in expiation of the destruction of their numerous relations.

* Roopoot = Roo = Knowledge, Poot—document: Roopoot, means a book of knowledge—Edtr.

The name of this book is Stri Purba, whoever will read it with attention, shall derive great advantage from the perusal.

Droopudee, Uttara, Khoobhudra, wives of the Pandoo were involved in hostilities with Doormirikh and the other wives of Korow.

Zudisther had left the public hall at the close of day, Tamrowduhtz and Sundurhakh with the other Rajahs who had attended the meeting retired to their respective homes. Zudisther had appointed places of residence for each and withdrew with Sree Kishen to his private apartment. The Rajahs received Goor(1), Dai milk (2), Clarified butter, Honey, Purmannu (3), and Pitha (4) from Zudisther who deferred his own meals until the princes had concluded theirs.

The next day, after his morning ablutions, Zudisther again met the Rajahs in the public hall, surrounded by their troops. He addressed Sree Kishen and requested to be permitted to terminate his course of expiatory devotions. Sree Kishen answered that he had no equal among the Princes of the Zamboodwip and directed him to send forth his people to summon the Poor, Beggar, Brahmuns and Rikhees from all quarters to receive rice from his hands after which his expiation for the destruction of his relations would be accomplished.

(1) Molasses.
(2) Curd Milk.
(3) Rice pudding with milk.
(4) Cake—Edt.

Doots(5) were accordingly sent to all sides, and Zudisther was rejoiced to behold the multitude among whom he distributed Cloths, Gold, Silver, Cows and Buffaloes.

The Puroheet was now ordered to feed the sacred flame with Clarified Butter and by that ceremony to complete the expiatory offering of Zudisther (Zudge)*.

All the implements of the Zudge were collected in the public hall without the enclosure which surrounded the royal residence. Zudisther, Sree Kishen, all the Rajahs and Rikhees advanced to the spot and performed the Poornahooti one hundred times. All the Rajahs, Rikhees and Whole Army pronounced the name of Sree Kishen and the Conches, Horns and Doondoobi and other instruments immediately resounded on all sides while the numerous colours of the army waved in the air. The Vedmuntru was read and the ceremony accomplished. Presents were distributed to Sree Kishen, the Rajahs and Rikhees and the whole army received as much as each individual could carry away. The very beggars were enriched with Diamonds, Marukuts, Gold and Silver. And a whole month elapsed in the distribution of presents.

The assembly of the Rajahs, Rikhees, the Poor and others now returned to their respective places of residence full of the praises of Zudisther's liberty.

(5) Messengers, * A Sacrifice.

His Puroheet was gratified with Rich ornaments of dress, Slaves and Lands, Kamdhenu, Sons of Sree Kishen with Bracelets. Earrings, nnd other articles of Gold. Sree Kishen was entreated by Zudisther, his brothers and their wives to dismiss all the Rajahs to prolong own visit and to consider the whole family as his slave. Sree Kishen complied with their request.

Doormirikh and the other wives of Korow envied the property of the wives of Pandoo; while they exclaimed, "Has Rajah Durzoodun vanished? What is become of Dukhakhan, Kurnu, Bhismu, Droonu, Khokooni and Khal? They are gone and we are destined to be miserable! Those were heroes equal to the God Indreh, while Bhim and Orzoon bear a greater resemblance to Kawl. But despising the admonition of Bidoor, they called not on the name of Sree Kishen and were involved in misfortunes. Pandoo, on the contrary, invoked the God and overcame our princes."

In the midst of their lamentations, a resolution was taken to address their supplication to Sree Kishen.

"Thou art our lord" they cried, "for we have lost our former spouses. Do thou dispose of us according to thy pleasure, for we are women and know not what we do. The Pandoo have destroyed our Lords and have seized their dominions, do thou grant us thy protection and restore us to our property, with thy assistance we shall prove victorious"

Bhagwan appeared before the supplicants. He promised to take the same care of them as if his own person and to accomplish all their wishes. Exulting in the favour of the God, the heroines prepared their Arms and mounting their Horses and Chariots advanced to attack the Pandoo in the dead of night. Their deceased Lords became the Charioteers and Khal mounted the chariot of Doormerikh. Zudisther was confounded at the appearance of female Combatants. But the Panchoo Pandoo without consulting Sree Kishen advanced to the attack on foot. "Ye feeble women" exclaimed the Pandoo, "what can tempt ye to oppose the vigorous arms of men? Your destruction is inevitable." " We come replied the Princesses " to revenge the death of our murdered Lords." and a shower of arrows succeeded the reply. The Pandoo invain discharged their arrows; the princesses were invulnerable, while every arrow from their hands inflicted a painful wound on their adversary. Doormerikh perceived from the rear that the Pandoo were unequal to the contest and exhausted by their wounds. The Princesses laughed at their adversaries, while they inflicted fresh wounds from their arrows. At length, Zudisther fled from the field and left his four brothers engaged with the Princesses.

Sree Kishen had consulted Pandoo to refrain from the combat and had foretold their defeat. Zudisther threw himself at the God's feet; uttered his complaint and entreated his protection. Sree Kishen declared that he should

not prevail in battle against the wives of his brothers; but directed him to send immediately to Dewaraka, and convey his eight wives from thence to the scene of action; where in conjunction with the wives of the Pandoo, he promised, they should obtain a complete victory. Three messengers were despatched to Dewaraka and returned in a short time with the Goddesses. They were joined by the wives of the Pandoo, and all the female combatants performed their prostrations in the presence of Sree Kishen before they proceeded to the field of battle. Roquinee, the principal wife of Sree Kishen was chosen by Droopudee for her Charioteer by command of the God. Nine chariots were prepared; Droopudee ascended the first, the others were occupied by Koontee, Ooloopi, Sitrangada, Patturra, Khoobudra, Hirimbee, the daughter-in-law of Hirimba and the wife of Baburbáha.

On the field of battle lay extended the exhausted and wounded persons of the four brothers. They were removed from the scene and the Charioteers advanced towards the enemy. Sree Kishen and Zudisther attended as spectators. The Pandoo who had now recovered in some degree from their fatigue were ordered to abstain from the conflict.

One hundred chariots appeared on the side of the wives of Korow; while the nine Charioteers of the Pandoo drove furiously to the unequal fight. Thick and heavy as a deluge of rain in the month of Sravan, a shower of arrows

darkened the air; one thousand arrows were spred at once from the bow of each combatant of Pandoo. The persons of the Korow were covered with arrow; enraged by their numerous wounds they attacked their adversaries with redoubled fury. Each Pandoo was surrounded by twelve Korow, four of the latter directed their arrows against the Charioteer, four against the horses while the remaining four vigorously attacked the combatant. In this dilemma, the Pandoo acquiring fresh spirit, drove through the body of their assailants and discharged their weapons on all sides. The wife of Baburbaha sped a thousand arrows on the foe. Numerous were the shafts from the bow of Koontee. Hirimbee and her daughter-in-law fought together and showered their rival arrows on the Korow; while excessive rage winged the fatal weapon from the hand of Khoobudra: Sitranguda and Ooloopee discharged innumerable arrows; but thousands and thousands were sped from the bow of Droopudee. Covered with wounds the Korow turned and fled; but Doormerikh who had hitherto supported the rear advanced to the combat and ordered her Charioteer to rush forward against Droopudee. Meyneka was the name of her Charioteer. She obeyed the order of the combatant and Doormerikh assailed Droopudee with innumerable arrows. Roquinee received twenty arrows in her breast; and Droopudee's wounds were still more numerous. Both fell exhausted in the chariot; Doormerikh now discharged a wind

arrow from her victorious hand which seized the chariot of Droopudee and conveyed it through the atmosphere to the mountain of Cailak, the residence of Mahadeo, but the latter had recovered from her fainting, and after expressing her astonishment at the change of situtation, drove immediately to the field of action. She beheld Doormerikh prepared for the conflict; and seizing an arrow of the Western gale sped the destructive instrument with such force, as swept Doormerikh with her hundred Chariots, Charioteers and Combatants in a whirlwind through the air, and precipitated the whole army on the mountain of Udaigeer.

The Kowrow who had fainted now recovered their senses and addressed their supplications to Sree Kishen. The God appeared and gave them assurances, that wherever their destiny might place them, They should enjoy prosperity.

Sree Kishen immediately repaired to Indreh and addressed him in the following manner. "Hasten, oh! Spirit, to the arms of Doormerikh, and a Son shall arise from your embraces whose power shall extend over a Kingdom of impenetrable wilds. His dominions shall extend to the West as far as the Domuni Rocks; and his Provinces shall become populous, rich and happy." Indreh promised implicit obedience and Sree Kishen returned to Baikoont. Indreh in compliance with the mandate of the God, delayed not his visit to Doormerikh. He

appeared before the Korow, detailed his interview with Sree Kishen, the orders of that divinity and promising his protection to all, immediately embraced Doormerikh. In due course of time, a Son was born. Doormerikh and the companions were rejoiced to behold the promises of the God accomplished.

The nŏble figure of the youth soon evinced his divine origin. Indreh and his attendant Spirits deliberated relative to a place suitable to the accommodation of his Royal Son. The favourite spot was at that time covered with wild vegetation and deformed by great irregularities of surface. But the power of the Celestial spirit rendered the earth clear and level, constructed a fortress, which far surpassed the works of former times and raised habitation which gave the name of Ghurgong to that city. The Dhekow river flowed in the vicinity and served to bathe the persons of the Princess. Indreh appointed the Divine Youth Rajah in this city; and the Sons of the other Provinces who had experienced the embraces of various Celestial Spirits became Patru Muntree. The titles of Raj Patru, Burro Burrowah, Burro Fokun, Borgohaingh, Fokun, Hazurikea, Taykula, Sowdong. Khoikia, Rajkoa, Doolakakhoria and Burra originated at this period. Ten Celestial Spirits in council conferred the dominions of all the countries to the East of the Domuni Rocks on the Rajah, who obtained the title of Swurgee Deo from Indreh, before the return of the latter to his heavenly mansion.

Sometime after the defeat of the Korow. Sree Kishen and his Wives returned to Dewaraka and left Zudisther in peaceful possession of his Kingdom.

CHAPTER I.

AN ACCOUNT OF ASSAM.

HISTORY OF THE RACE OF SWURGEE DEO KINGS OF THE EAST.

Fabulous pedigree of Swurgee Deo

Formerly Buckisht Rikhee resided in the vicinity of the sources of the Dhekow river. He determined to establish a place of worship similar to the place of Baranashi of the West and to give that river his own name. In consequence of this resolution, he removed his residence to a place within two Kos of the Dhekow. In this spot he buried one thousand Salgrum, in the middle of which he placed one of the stones called Luckinaran. In the circumference, he planted the following vegetables, Koos, Toolsee, Amluckee, Aswatha. Over these he raised a Temple and performed daily the mode of worship called Poorachurrun. Indreh Dev was apprehensive that the Devotees who frequented this Temple would all be received into heaven and gave orders to the Rains over which he presided to innudate the country and destroy the pious edifice with the sacred plants and everything belonging to the Temple. A deluge in obedience to his com-

mands involve the whole in rains. Buckisht Rikhee was not unacquainted with the author of this mischief and accordingly uttered his imprecations against Indreh Dev in the following manner, " Thou evil Spirit, mayest Thou transmigrate and be regenerated in parents of the Vilest Caste." And addressing his curses to the River which had overflowed the Temple he prayed. " That none but the vilest of mankind should ever inhabit its Banks and that its stream should flow forever polluted with human ordure; and that transmigration might convert all the inhabitants into persons possessed" He next addressed himself to Luckinaran Stone, "May the vilest of mankind perform their Devotions (Pooja) over thee with offerings of Cows, Swine and Strong Liquors in lieu of sweet scented flower. The River and the Spirit Indreh how assumed human form and presented themselves before him. They prostrated their persons at his feet which they pressed with reverence. Rikhee raised them from the ground and forgave their crimes. He absolved Indreh from the curse of a base regeneration, but he commanded him to associate with a female of a vile caste, to remain in the human form on earth until a base—born child should see the light and that he might then return to his former shape and residence. To the River he declared that he (the River) must continue to experience the effects of his imprecations to the space of Ten Thousand Years of the Age called Colizoog,

but that they should cease after the expiration of that period. Indreh and the River took their leave. The Rikhee abandoned his former residence and established himself at the foot of the hills on the Banks of the Booroolia rivulet in the Country of Camroop.

Indreh in the mean time directed one of his wives whose name was Shama, to divest herself of her present form and assume the person of the King of Nara's wife. Sungtawn was the King's name. He desired her to remain in the King's palace until his arrival and informed her that a Son should be the result of their furtive embraces. She obeyed his commands and assumed the person of a beautiful woman in the King of Nara's palace. Her name was Nangkookur'ha Mosein; Her mother's name Koonghdemalka; Her father's name Samdam. He was the King of Nara's Prime-Minister. These occurrences took place in the year 4041 of the Age of Colizoog.

The king of Nara was absent on a hunting party when Indreh, assuming his figure, embraced his wife. Indreh returned and excited a dream in the imagination of the Queen the ensuing night. The purport of the dream was that she should bear a child with every resemblance of himself, that the child should become a King with the name of Swurgee Narain, that she should not admit the Monarch's embraces until the birth of a son, when she would be at liberty to indulge him; that she asked Indreh if he intended to come

The spirit Indrehdev founder of— he family

to her (Asim) that he promised her to come (Asim—Ahim?). Hence the origin of the word Asim—(Ahim), which characterises this people and country. Origin of the name of Assam

The expected child was born in 4041 of Colizoog. The king and all his people indulged in every kind of rejoicing in the happy occasion. He assembled the religious and other orders, according to custom on the birth of a son, and in the presence of the whole with all the proper forms he gave the boy the name of Swurgee Narain. Swarga Narayan—the first son of Indra

After he had passed the years of adolescence he proved to be a youth blessed with intellectual and personal accomplishments with bravery and great beauty. The King raised him to the Rank of a lesser Rajah. In his new office he exhibited on all occasions proofs of his justice, generosity and kindness to all his subjects. Sungtawn, his supposed father went to heaven and was succeeded in his throne and title by Swurgee Narain.

In 4059, he ascended the throne of Nara, and was blessed with a son who was called Poameepung. His son Poamipung

In 4071, Swurgee Narain died and Poameepung became King. Swurgee Narain reigned thirty nine years. Poameepung had two sons, one named Seeokorulpah Bhur Burra, the other Sookapah Ceuta. Poameepung died and was succeeded by his eldest son in 4144 who after a reign of one year was expelled by his younger brother. Sookapah had addressed himself to Succeeded the throne in 4071. His two sons Siokorulpha and Sukapha.

his brother with a declaration that he disdained to live under his Government. He accordingly absconded and returned with the following Commanders *viz* :—Sakhunlak, Kawndhun, Munghkroor, Kakrihoomoo. Moonghzee, Talowmoongh, Bamooloo, Kiookhoon, Koonutlungh. There were twelve Commanders and three hundred fighting men, two elephants, two conductors of elephants, thirty horses and horsemen; With these forces after his brother's expulsion he proceeded on his march through various parts, for the space of three years and arrived at Poanawtee. From this place after a progress of six years, he reached Hateederra, thence he proceeded in two years to Bhen, two years more passed in his route to Sakaa'ee, and one in his way to Muggulo where he established his residence. From this place, he detached his officers to effect the destruction of two Rajahs named Ramrak and Mobuk Kreem. The officers employed on this expedition were Koonuttung. Kakrhoomoo, Kawndhun, Toamungh, Bamooloo, Kaookung. They accomplished the object of their mission and returned to Swurgee Deo (Sookapah) who proceeded with his forces, during the progress of one year to Kamzangh, from this place he detached his commanders against the King of Naga whom he ordered them to destroy. In consequence of these orders the following towns submitted to his Government, *viz* :—Rookhoo, Palooka, Taroo, Kunukahung, Zeetang, Beela'our,

Sukapha left his fathers Govt.

Arrived at Khamjang

Latima. On their submission, he directed them to make war on the inhabitants of two refractory towns named Topola and Topoloo. He appointed one of the principal officers Kakrhoomoo Governor (Dangurria) of the country which included the nine districts after the conquest of the two last, and proceeded in person to Roonzangh, thence to Doeekaooroley which he made his head quarters. Here he conquered and seized four towns, *viz*:— Kamotani, Koonotani, Dungehtani, Zehkham. As the inhabitants had exasperated him by a contemptuous resistance on taking possession of the towns, he ordered the elder brothers of the families whom he seized to devour the flesh of the younger brothers and the latter to eat the flesh of the former. Having reduced these towns to obedience he marched to Nampung and thence to Namroop. At this place, he crossed the Dihingh river on floats formed by the inhabitants of Naga, who had accompanied his army. After passing the river he subdued Lakhan and Tailsee. Over these towns he appointed Koontangh Governor and proceeded down the river Dihingh. He soon arrived at Teepawm where he remained three years, but acquiring a distaste to that part of the country he left Kawndhun Governor of the place and came to Dihingh. He soon perceived that the country round Dihingh was uncultivated and wild. He accordingly re-embarked on the river Dihingh and reached the Haboongh. After a residence of three years at Haboongh, he

Namrup

Left Dehing

At Habung.

proceeded down the stream as far as the mouth of the river where it *disembogues* itself into the Berhampooter. As the situation was subject to innundation in the season of the rains, he soon abandoned that part of the country and proceeded higher up to the junction of the Dhekow and Cilpanee and leaving Koomuttung in command of the province, he marched to Simulooguri where he remained five years. His next station was Orangsangh, which he abandoned as soon as his followers had consumed the spreading crop of rice, and encamped in the hills. The inhabitants of these parts presented him with nine thousand tolas of gold and one hundred pieces of cotton cloth (Táoo). At this place he erected a fort and

Sukapha departed

died at the expiration of a twelve month after its construction. From the period of his

His son succeded.

insurrection against his brother to that of his demise, forty four years had elapsed. He was succeeded by his son, who reigned thirty two

next followed by his son Sungipha.

years. Soongheepah was son and successor to the latter, and enjoyed a reign of thirty eight

Interregnum,

years. At this period an interregnum took place during the space of five years. The principal men of the kingdom now assembled. and after much inquiry placed a relation of their lost Monarch whom they had found among his other connections at Teepawan on the throne. His personal beauty and intellectual accomplishments decided the choice of the assembly. The recently elected Monarch's

Sutehak

name was Sootchawk. He formed an alliance

with the Rajah of Soontea, whom after a considerable lapse of time, he invited to a party on the water and contrived to drown. He reigned thirteen years, and was succeeded by his son Saookamuth whose reign did not exceed ten years. Another interregnum of three years succeeded, during which the usual conventions of the great men of the nations sought invain for a proper successor; at the expiration of this period, a relation of the late Monarch was found in Dilli and placed on the throne. His name was Saoosungh. He courted the alliance of Banpah, King of Naga with presents of Kine and Buffaloe, inveighed him down from his mountains and destroyed him with all the nobles of his suite. Those of his attendants, who had escaped the slaughter, fled to the Court of the King of Nara and acquainted him with the treacherous conduct of Saoosungh.

Saukamut

Interregnum.

Sausung

Killed Banfa Nagas

The King ordered his General Tang Singloong Paoo to attack Saoosungh, who receiving intelligence of the enemy's intentions and approach, mounted his elephant and proceeded accompanied by his troops to Teepawm and Khonheearbari. From this place he dispatched two of his principal officers, Taoomungh and Saorai mounted on horses against the enemy. Swurgee Deo followed in person close in the rear; an engagement ensued in which the King received a spear in the thigh. His troops, exasperated at the wound, the Monarch had received, fought with additional bravery. The enemy after a great slaughter of

Conflict with the Naras

their men fled from the field. It was computed that one thousand and forty one person of the army of Nara fell that day; and that Swurgee Deo's loss amounted only to Twenty one men. The plunder was very considerable; of this the King took possession and returned to his Imperial residence in the hills. He died after a reign of ten years and was succeeded by his son Soozant who occupied the throne for fourteen years and at his demise transmitted it to his son Soophoongh Kuhng. The latter reigned and survived only one year. The crown devolved to Khookain, his younger brother.

Suzant

Suphang

Kukai

At this period, the Governor (Kampa) of a part of Naga came to the Court of Swurgee Deo and presented a complaint with an offering of three Swords (Dáos) against Tungshoo, one of the Chiefs of Naga who had committed depredations in his country. He entreated the King to make war on him. Swurgee Deo complied with the request, and directed Sitokang Banaroongh and Taooring, two of his principal officers to attack Tungshoo. They destroyed two thousand of the enemy, accomplished the object of their mission and returned to the King, who died in the ensuing month of Jeith after a reign of twenty seven years. His son Sookulpah succeeded to the throne; and issued orders to Aioomoongh, Sennaecttseing, Paingheh loongh, Kamopaing, four of his principal officers to attack Tungshoo, King of Kosaree. In obedience to his commands, they erected a fort on the confines of that country.

War with the Kampa Nagas

Sookulpa succeeded

and attacked the Kacharis

The people of Kosaree, apprised of the enemy's situation, cut a road through the wilds in the neighbourhood of the Fort. As soon as Kamopaing and Painghehloongh discovered their motion, they mounted elephants and attacked the people of Kosaree and killed one hundred and fifty men. Those who survived the defeat demanded quarter and promised submission to Swurgee Deo, to whom they presented ten elephants, ten female slaves and ten males as an earnest of their future subjection to his Government. The King's officers returned to the residence of the Monarch. Swurgee Deo's hall of audience (Toop) had given away and the workmen of Kosaree were employed in the repairs. As he was inspecting the works in person on a particular occasion, the people of Kosaree put him to death with spears, which had been concealed in the bundles of Bamboos, they were accustomed to bring for the erection of the building. He reigned four years and was succeeded by his younger brother Shookungh.

Sookung

Shookungh abandoned the residence of his ancestors in the hills, and came to Dehingh. From this station he dispatched Taoomul, Deebanuk, Taoomung, Kamopaing with troops against Atoolia, a district of Naga. On the approach of the King's forces the inhabitants of the districts were terrified into an entire submission to his command. They presented him with four virgins of rank and six elephants, as a pledge of their subjection to his Government.

Naga's surrender to Sookung

His officers returned with the presents. The next expedition was into the districts of Haboongh and Pawnbaree which he added to his conquests. Five years after this period Dheernaran a lineal descendant of the Rajah of Soontea whom a former Swurgee Deo had ordered to be drowned, having cut his way through the wilds, passed the town called Seyrooakutta on his route and arrived at the mouth of the Dhekow river. On receipt of this intelligence Swurgee Deo dispatched Saooseekhen and Taoomoorcilungh against the invaders. Part of the forces employed on this expedition proceeded by water, part by land. The Soontea Rajah's people had not resolution to engage the King's troops but fled on their approach. In the interval Swurgee Deo returned to Dehingh from the conquest of Haboongh and Pawnbaree. Dheernaran on the retreat of his forces marched by another route to Dehingh. He was encountered by Aioomoong, a principal officer of the King. The latter was defeated and fell in the battle. Swurgee Deo immediately detached another General with a powerful army against the enemy and followed in person with a strong force. The Rajah of Soontea retreated before his army and was pursued by the King as far as the mouth of the Dehingh river. The former had crossed the river in boats, one of which containing four of the Soontea Rajah's people and some effects was seized by the attendants of Swurgee Deo. They were brought before the King and

Habung & Panbari

Dhirnarayan the Chutia king

Conquest of the Chutia country

questioned respecting the route of the Soontea Rajah. They informed him that the Rajah was near the mouth of the Dibooroo river. Orders were immediately issued to Taoosoongh and Keeloong to follow with their forces and to occupy that station and Swurgee Deo himself returned to the place of his former residence in the hills in order to perform his Religious Exercises (Poojah) according to the prophetic curses of the Rikhee. Having completed his devotions and collected a large army he marched to the mouth of the river Sehnsa.

A fort at Dibru

In the interval his General had formed intrenchments (Killa) at the mouth of the Dibooroo river; and the forces of the Soontea Rajah had retreated on their approach as far as Ladhoopurrah; hence they continued their retreat, pursued by the King's Generals to Khuddea. The pursuit was maintained by land and water. The Rajah was soon compelled to abandon his post at Khuddea and to flee for refuge to one of his own fortresses in the Khuddea country surrounded by an extent of uncultivated land. From this place he dispatched an ambassador to the King's Generals with presents of two sets of Golden Chains (Háar), two Mats made of Ivory, and two pairs of Golden Earrings (Karcea); with these he deprecated the vengeance of the General and promised entire subjection to Swurgee Deo's Government with an annual tribute from the revenues of his country. The General returned to the court of the Monarch and reported the

Submission of the Chutia king

offers of the Rajah of Soontea. He accepted the Rajah's submission with the conditions proposed, but required in addition the delivery of the Golden Couch, Golden Standard and Golden Cat, which he had formerly heard were in possession of the Rajah's ancestors. To these conditions he added a demand that the Rajah should resign his Wife to his embraces, but disclaimed all participation in his treasurers; and required only that he should send him ten elephants. The Rajah offered to resign his wife (Kooari) and the ten elephants with pleasure, but refused compliance with the demand relative to the other precious articles which had been the property of his ancestors. He requested, however, a delay that might enable his Artists to prepare a Couch, a Standard and a Cat exactly similar to the former for the King. Swurgee Deo assented to the proposal, and the Rajah gave orders for the articles in question. To the Generals who proved such effectual mediators in his favour, he sent two pieces of cloth woven with gold, two hats (Jhapee), two pairs of golden bracelets (Kharoo), two pairs of shoes worked with gold (Peijar), two elephants, two mats made of Ivory, two horses, and two knives enveloped in the mats. The Generals informed Swurgee Deo of the presents, they had received, and submitted the circumstance of the knives to his consideration. He concluded the concealment of the knives to be a proof of his enmity and a signal for war. Orders were accordingly issued to his

with valuable presents to Sargadeva

principal officers, Taoomoongh Nasoongh, Saoosilookitoongh, Paoomoonbassun, Tangshoomoongh Kaikhun and Saoosikorunghan to proceed against the Rajah with his forces; which he determined to accompany in person; after a consultation with his Generals. The Mhah Rajah was mounted on a black horse in this expedition. His army reached Buhrnagharh, a large fortress in the Soontea country. The Rajah fled on his approach. He dispatched his General Saoosikorunghan with a detachment in pursuit of the fugitive Prince and his followers. The latter took refuge on the Eedunghasole mountain. Swurgee Deo formed intrenchments and established his head quarters in the vicinity of Buhrnaghar. His Generals ascended the mountain, attacked the Rajah of Soontea, killed a great number of his people and compelled him to abandon his present post and flee to a neighbouring mountain called Sundrigiri. The Generals still pursued, but one hundred of their men fell by the hands of the Soontea Rajah's people in their ascent of the mountain. On this occasion, Prawsunghraik Burrowah, a noble man of the King's Court was taken prisoner by the enemy. The Generals after due deliberation formed and accomplished the following plan. Taoomoong Manghsook and Awkilingh Kangh ascended the mountain on the Eastern side; Taoomoon and Basoon on the Northern face; Taoomoongh and Khaikum proceeded by the Southern ascent. Soosing who commanded one hundred men in the service of the King,

Barnagar-fort of the Chutias

ascended a high tree to reconnoitre the enemy. Having ascertained their position, he joined his men and attacked the Rajah's people who fought with Bows and Arrows, repulsed Soosingh and killed most of his men. Jungmook, master of the King's elephants (Hatee Burrowah) who had witnessed the defeat of the former party advanced to the attack with two thousand men. An engagement with Bows and Arrows ensued in which the Rajah's people were soon defeated and compelled to flee. Jungmook arrested the Rajah in his flight and gave him mortal wound with a spear. The Rajah's son perished by the same hand, a fate which even his daughter was not permitted to escape. The prisoners were numerous. The King's Generals returned with the heads of the father and son and with the precious articles which Swurgee Deo had demanded in-vain from the Rajah of Soontea. The King now held a council of his nobles and appointed Taoomoongh Prasaingmoong to whom he presented a male and a female elephant and four horses, Governor of Khuddia. (Khuddea Koa Gohaingh). He directed the heads of the Rajah and his son to be exposed on lofty poles on the spot; and returned to his capital from whence about that period he dispatched one of the Princes to Khuddea accompanied by Sailoong and Hawnule, two of his nobles to supersede Prasaingmoong Gohaingh in the command of the province. The latter was ordered to return to Court with his

Complete victory over the Chutia Raja

Phraseng mung appointed Governor of Suddia.

domestick attendants and to leave the troops under the command of the former. He immediately obeyed the summons and attended the preference; it was not long before he received the King's command to return to Khuddea and assist the Prince by his Counsels and conduct in the management of affairs. He took leave of his Master and proceeded to join the Prince.

Kachari's march against Suddia.

Dhairjai, a younger brother of the Rajah of Kosaree led an army into the country of Khuddea. The Prince's forces advanced to meet him. During the re-encounter which ensued the Khureedar, one of the Princes' house-hold slaves slew the Rajah's brother with a Spear (Jathie).

Sree Swurgee Deo directed Taoomoong to proceed with an army to Murunghee, a fort near the confines of the Kosaree country. He was met with an armed force under the commands of the Daika Rajah of Kosaree. When the armies were in sight, the Daika Rajah had not resolution to risk an engagement but directed some of his people to set fire to the enemy's Cantonments and retreated precipitately with his forces, Taoomoongh animated his soldiers to vigorous pursuit and slaughter of the enemy by reminding them of the general conflagration of their habitations. The Daika Rajah and his people fled to Kheetul Nagaree, where he formed intrenchments. His pursuers arrived in the vicinity and intrenched themselves. The latter immediately acquainted the King with

their own and the enemy's situation; who without loss of time sent them reinforcement under the commmand of his two sons Ghurgoia and Seringh and ordered Hawnule and Killingkwan to proceed with their forces by a route to the right. Soon after their arrival in the neighbourhood of the Daika Rajah they were joined by the Troops under the command of Taoomoongh. The Daika Rajah terrified at the approach of so large an army retreated to Etaghur; whither he was pursued by the King's Generals. He continued his retreat to Nahar; the Generals soon arrived in the neighbourhood at Mawnee and encamped on the plain near the Town.

The Kacharee Rajah submitted;

The Daika Rajah resolved on submission and despatched an ambassador to Swurgee Deo with the following proposals; two thousand rupees accompanied the proposals. He offered to deliver his Sister as a hostage and to attend the King in person; Swurgee Deo accepted proposals, but remanded the ambassador with the additional requisition of twenty thousand rupees and one Elephant. The Daika Rajah according waited on the King performed the ceremony of obeisance in his presence (Khewa) and promised an annual tribute of twenty thousand rupees, five hundred long pieces of fine cloth (Taoo Kapur), five hundred and fifty coarse cloth (Salia Kapur), one thousand swords and as many blades of swords (Looal) as two hundred men could carry in basket (Khanghee). Swurgee Deo presented the Rajah with a Diamond

King and addressed him in the following terms :—

"May you remain submissive to my Governernment and guiltless of crimes until this Diamond shall be converted into Lead, Tin or Brass."

The Rajah also received from the King on this occasion one Elephant furnished with a Chair of State (Tunghee), a Horse properly caparisoned (Jin and a Sword of State). Bohoban Koonutter was honoured with a Sword, a Horse and a Gun. Swurgee Deo, however, insisted that the Rajah should send him the Golden Standard, Golden Couch, Golden Bracelets (Haar) and the three women of Mugguloo whom the Rajah brought from that Country. He ordered forty of his people to attend the Rajah to Eataghur; and the latter to seize Koonkareiy. The Rajah promised his best exertion to seize the person in question, and proceeded to Eataghur. The party of forty men after escorting him to that place, returned to the Capital.

Another attack from the South.

Koonkareiy, another General Officer (Wazeer) and Taimonee came with an army from the Southward to make war on the King. Bannar Burrowah perished in the first engagement. In a subsequent battle, many of the nobles fought with great bravery, defeated the enemy and compelled to abandon the field. The Nobles Cantoned and entrenched themselves at Khooreeparut after the flight of the Wazeer and his forces. The latter fled to Bengal and

left his City, Nahar with the Golden Chair (Peerah), the Golden and Silver Standard, deposited in the Temple of Devee, at the mercy of the enemy, who seized the precious plunder with an Elephant and returned to the Capital, where they presented the booty to Swurgee Deo.

Notwithstanding the flight of the Wazeer, Swurgee Deo was not without apprehension of a second invasion from that quarter and determined to post troops in various quarters for the protection of his countries. Taookehling was directed to occupy the station of Taooleiy. Taoomoongh was stationed at Sahneegareet together with Hownule or Hunnul. These Generals had orders to oppose his invasion on the side of Bengal with their separate forces, but in the event of his entrance into the kingdom from any other quarter, they were directed on no account to risk an engagement unless with their collective strength. The Wazeer had formed an alliance in Bengal with Koopangh who directed his General Meetmanik to accompany the former and invade the King's dominions with an army of one thousand horse and ten thousand foot, both by land and water. The invaders were encountered by the armies of the King under the command of his Prime Nobility; The Burrowahs and Gohaigns. The Wazeer and Meetmanik mounted on their horses attacked the enemy's wing commanded by the Gohaigns. The latter advanced on their elephants to support the charge. Taoosingh

Mit manik.

Burrowah and Siloongh Burrowah rushed into the battle on their elephants. The Noble Animal that bore Siloongh—Sillong—received a wound which severed the tail from his body. Meetmanik who had mounted on elephant during the engagement, was disabled by a wound in one of his limbs, fell to the ground and was taken prisoner. One thousand and sixty soldiers from Bengal perished in the battle, and twenty horses were killed. Of the King's troops one hundred only fell on that day. The whole army from Bengal abandoned the field of battle with precipitation. Siloongh Burrowah pursued the fugitives as far as the river Kagurijan (near Nagaon) and returned. One hundred Horses, Sixty four Muskets, Hundred Swords and Eighty-five Shields (Baroo) fell into the hands of the King's Generals, on that occasion, who presented them in person to Swurgee Deo after the usual forms of prostration in his presence (Khewa). The King presented Siloongh Burrowah with the female fan bearer of his private apartments (Pasonee Kooree) and the other Burrowahs and Gohaigns with a variety of rich ornaments and habiliments. He directed a muster roll of all the soldiers to be formed, who had fought under the command on that occasion, that he might distribute rewards to each. But Hunnul was degraded from the rank of Burrowah and dismissed from his service on sufficient proofs of his delinquency.

Mitmanik's forces driven off.

Again intelligence arrived of an intended

invasion from Bengal and Siloongh Burrowah was despatched with troops to Taimonee where he was ordered to form intrenchment.

On the Ninth day of the month of Byswakh the King departed the life after a reign of forty five years and was succeeded by the Dehinghiea Rajah.

CHAPTER II.

SECOND RACE OF KINGS IN A COLLATERAL LINE.

THE DEHINGHIEA.

Dihingeea Rajah.

In 1543, Dehinghiea commenced his reign. At this period, Toorbuck a Bengalee Chief invaded Assam. He was attended by 32 Elephants, 1,000 Horses and 600 foot. His army advanced as far as Taimonee. On receipt of this intelligence Swurgee Deo despatched Saoosinigh, Soasingh, the Ghurgoia Rajah, Prasaingmoong and a Deodhai with an army against that enemy. On their arrival in the vicinity of the invaders the prophet consulted futurity respecting the event of a battle (Kookoora Thengh) and foretold success from an engagement in the open plain, with certainty of defeat, if the King's troops should attack the enemy in their intrenchment. Prasaingmoong Gohaign had requested a Suite of warlike cloth from his wife (Gabroo) previous to his departure to the war. She had refused his request with earnest entreaties that he would remain at home. Warlike cloth is made in the following manner. At midnight the cotton is cleared

Mehomedan invasion headed by Turbuk.

The manner of making war cloths in Assam.

from the Seed, formed into Rollers, spun into thread, manufactured into cloth, worn by the warrior. The work must be completed before daybreak. It is written in the Shastrus that it is fortunate to wear this cloth in battle. Prasaingmoong, notwithstanding the refusal, declared that he must, at all events, proceed to the war, in obedience to Swurgee Deo's orders, and oppose the forces from Bengal, who continued to make frequent incursions, and destroy many of the King's subjects. After this interview with his wife he departed with the army.

The Ghurgoia Rajah, deaf to the predictions of the prophet, attacked the enemy in their intrenchments. Toorbuck rushed on the King's people defeated and drove them from his intrenchments. The latter retired to Kapiligunge with the utmost precipitation, but were pursued by the enemy, who drove them into the river, where many perished. The Ghurgoia Rajah received a wound from an arrow, and his horse was killed under him. Prasaingmoongh, Killinghkawn and Beesang perished in the battle with 1300 of the King's sodiers. The Ghurgoia Rajah was saved by Pawnee who bore him on his shoulders to a distance from the fray. The Princess wife to Prasaingmoongh Gohaign had received intelligence that her Lord perished in the battle. She resolved to attend the war in person, and fell in the first encounter. On this Swurgee Deo advanced towards the enemy himself and reached Kholah,

An Assamese Warrioress.

The memorable battle in which so many of his Nobles fell was fought on the 19th of the month of Ashar of the year 1543.

Five Gohaigns with a large proportion of the King's army perished by the hands of Toorbuck's warriors. During an interval of three years the Ghurgoia Rajah with the three Gohaigns of the empire waged war against the enemy invain. At an earlier period Swurgee Deo had dismissed Konasing, the Burh Patru Gohaign from his command and title. In the present critical juncture he thought it expedient to remand the services of that Minister, but experienced a refusal three times. Konaising, however, yielded at last to the instances of the King's mother, attended the Monarch, was restored to his title and office, and obtained the command-in-chief of all the forces of the Kingdom. He represented to the King that three years had elapsed in unsuccessful war, that he could not entertain a hope of defeating the enemy by force of arms, but that he should accomplish their ruin by the more effectual means of a deceitful friendship. An ambassador was accordingly dispatched to Toorbuck with proposal of friendship. Toorbuck acceded to the terms and consented to an interview with the Burh Patru Gohaign. The latter promised to visit Toorbuck's principal officers. He offered to reside constantly with Toorbuck and the nobles were to associate in the same manner with his commanders; he concluded with an assurance that he would immediately attend Toorbuck as

soon as the terms should be solemnly ratified by the latter. The ratification took place on the part of Toorbuck without delay. The Gohaign now gave orders to his principal officers to prepare for the treacherous visit. Spears were concealed within the Bamboos carried by their attendants and Swords within the Lining of their Bedding. He directed that each officer should murder his host at midnight, and informed them of his intention to put Toorbuck to death at that hour. The fatal interview took place that night. The Gohaign during a conversation with Toorbuck plunged the Spear into his heart. The Barrah, Khoikia, Hazareekias of the King's army were equally successful in the slaughter of the principal officers of the Toorbuck's troops. The plunder of Elephants, Horses, Musket, and other Articles was very great. They returned to the King and laid the whole at his feet with the usual prostrations. Swurgee Deo honoured the Gohaign with a pair of golden Bracelets and many other valuable presents.

Bengal forces were defeated.

*Musketry had not been made in Assam before this period, but the King's artists now formed them after the mode of these which Toorbuck had brought from Bengal in 1543.

Introduction of Musketry.

JAYANTA RAJAHS.

Some account of the Genealogy of the Jwointa

* It is said and written in other chronicles that fire arms were first made in Assam. Edt.

Rajahs and of the country of Jwointapoor may have a place in this part of the history.

In the reign of Zoodisther several Brahmanical Kings occupied the throne of Jwointapoor. Zoodisther after conciliating the favour of heaven by exercises of devotion (Joga) despatched his four brothers with powerful armies to subdue the Nations which environed his dominions to the North, South, East and West, to seize their treasures, to levy annual tributes and to bring their princes to court. Towreh Khaynehray at this period was Prince (Rajah of Jwointa) and a Brahmun. Bheem, Zoodisther's brother, led his army into that country. The Prince equally disclaimed opposition to and personal attendance on the King. Bheem enraged at his contumacy ordered him to be tied and dragged into his presence through the streets. The Prince was shockingly mutiliated in particular parts of his person and Cosecpoor (Cospoor) derives its name from the situation of his wounds.

The origin of the Jayanta Rajahs.

Cospoor. or khasia.

Shuddarehswar Rai, Dhanehswar Rai, Khundurpreh Rai, Manik Rai, Zointeh Rai and Zokhumantra Rai reigned in succession after Indreh Khaynekh Rai, but were not of the Brahminical order. Zointeh Rai had no children, but solicited Takoor Ranee by pious exercises to bless him with a son. Devee in a dream visited him and informed him that Destiny had determined; he should not have offspring, but that she would supersede his Destiny as a recompense for his devotions at her

altar and grant him his request. She accordingly promised to be herself the Child, and to be born of the princess, his wife. The prince derived much consolation from the assurances and became more assiduous in his devotions to Devee. In due course of time a most beautiful female child saw the light in his family. She received the name of Zointee and increased like the Moon in beauty and splendour as she advanced in years. The prince now sought in-vain for a husband worthy of her embraces and was distracted at his disappointment.

Jayanti.

The Prince's confidential adviser Sundobur had a son named Sundahburr. Their endeavours were equally unremitted and unsuccessful; notwithstanding their great talents; Sundahburr had no brother or associate of his Caste and from these circumstances he derived his name. Zointee became the wife of the Brahmun Sundahburr and proved a wife of great accomplishment. The Prince perceiving his strength and intellects decay with age, resigned his Government to Zointee, who was now called Raneesing. About this time Zointeh Rai departed life, repeating the name of Takoorance with his last breath. Sundahburr resolved to pass a year in pious exercises at the alter of Bhadrukalee and to forego every carnal indulgence during that period. He accordingly began his devotions which he had prolonged to within a few days of the expiration of the twelve months; when Bhadrukalee assumed the shape of a beautiful

became the wife of Sundhabar-a Brahman.

Jayantee assumed the title of Raneesing.

Female and stood before him. Sundahburr immediately rose from his devotions and advanced to seize her. The Goddess cursed him with a prayer that he might henceforth lose his intellects and become an outcaste. Having uttered this imprecation she vanished. At the expiration of the twelve month Sundahburr returned to his palace and abandoned the Brahminical rites and observances. During the recurrence of that period when matrimonial intercourse is prohibited, he embraced Raneesing by force; who resenting the indecency expelled him from the palace. Sundahburr, abandoned to his appetite, fed on forbidden aliment, and indulged in strong liquors. Debauchery had altered his figure in such a manner, that it was impossible to recognise him. He wandered in the Garrow mountains and took refuse under the roof of a Garooese named Khootungah (or Sutoonga). The Garroese and his wife were the only persons who inhabited the house. The Garroese invited him to remain with them, and promised to become parents to him, as they had not children of their own. He accepted the offer and was addressed by all the inhabitants as the son of Khootungah. After a considerable lapse of time Khootungah and his wife died. Sundahburr paid his funeral rites to his adopted parents and became master of all their property.

Raneesing regretted the absence and repented her treatment of Sundahburr. Her conscience

accused her of misconduct to a husband whom it was her duty to please and serve. She addressed her supplications to Takoor Ranee and craved forgiveness. Takoor Ranee appeared before her in a dream, assured her of pardon, in favour of her avowal and repentance of the crime and promised that Sundhaburr should experience that happy reverse of fortune which Raneesing in her heart desired. She added that soon after her next periodical ablution, a female child should be born from her shadow, thrown into the river, devoured by a fish, and became at last a part of Sundahburr's family under the name of Mutchoodurree; that Mutchoodurree should bear a son to Sundahburr and that Raneesing should revisit Takooranee after she had beheld that son in possession of the throne. She ordered her to hold the reins of Government for the present and disappeared. Raneesing derived great consolation and joy from the purport of her dream; and continued to execute the duties of her high office with satisfaction.

In due time she performed her periodical ablutions in the river, Khootungah which flows from the Garrow mountains in the vicinity of Sundahburr's residence. A female child was born according to the prediction of the Goddess and immediately drowned in the river. Raneesing returned to her palace. A Baralee fish swallowed the infant; Sundahburr had placed his nets in a part of the river near his house. A heavy fall of rain ensued. The

Baralee entered the net and was seized, the following morning by Sundahburr, who suspended the fish in an appartment of his house. A neighbour requested a share of the prize, as it was not possible that Sundahburr could devour the whole. But the latter refused to resign a particle of the fish and declared, in a jocular manner, that he would rather devour daily, the worms which should generate in its flesh than part with an atom of his captive. Sundahburr had been absent from home on business, and on his return beheld with astonishment, that his usual repast was already prepared. As he was a solitary inhabitant of the house without family or domestic, he wondered by what means, human or supernatural, this extraordinary circumstance had occurred. He was willing to attribute his good fortune to the favour of some Deity and eat victuals which had been prepared. He experienced the same good fortune during four successive days. On the fifth, he again expressed his astonishment and exclaimed, 'By whose favour do I receive these things? In what manner are these wonders performed?" He determined to resign his laborious occupation necessary in the midst of such plenty and to remain at home. As he had not an immediate call for the fish, he determined to preserve it for future use by cutting and drying its substance. On the first stroke of the hatchet, the latter broke into pieces. Sundahburr replaced the fish, and remained at home that

day. On the ensuing morning he affected to leave his house on his usual business, but remained in concealment near the spot, where he might observe without discovery every circumstances that should pass within; Mutchoodurree soon descended from the fish and began to sweep the floor. Sundahburr rushed from his place of concealment and seizing her by the arm demanded who she was; Mutchoodurree desired him to be silent, with assurance that she had come to contribute to his happiness, that they were both individually solitary beings and should associate for their mutual felicity and that he might henceforth abandon his labourious occupations as she would take care to supply him with every necessary comfort and luxury. From that day, they lived together in the greatest abundance. In course of time, they were blessed with a son whom the neighbouring inhabitants, in the midst of rejoicing, named Burro Gohaign. The inhabitants were entertained in a splendid manner by Sundahburr, whom they afterwards appointed Governor of the Town. Sundahburr now made war on Muhamad, Governor of Sulehtawnpoor; Muhamad perished. Sundahburr annexed Sulehtawn to his Government and assumed the title of, Sundah Soolehtawn.

Matsyoduri Sundhabur's wife.

Sundhabur assumed the title of Sundah Suletawn.

In the interim Burro Gohaign had subdued several town, to his father' Government, which from that period became independent. One day Burro Gohaign Sallied forth with his dog Hungul to the Loakzan near wilds to hunt;

Bar Gohain Sundhabur's son.

his dog lost the path and wandered as far as Zointapoor; the inhabitants seized the dog and presented it to Raneesing; who gave it food, encircled its neck with a chain of gold and then dismissed it, with orders to her people to follow and observe its motions. The dog followed by Raneesing's spies returned to the city where his master resided. The spies having obtained every information repaired to Raneesing with the report; that Burro Gohaign the son of Sundahburr, had conquered many towns, and resided at Sulchtawnpoor as Governor of the City.

Burro Gohaign concluded from the rich Collar of his dog that some great Prince must possess the countries in that quarter and resolved on an expedition into those parts. He commenced his march. The news soon reached Raneesing who dispatched an army under the command of a Nobleman called Bhimbull Khaynaputtee with positive orders, on no account, to engage Burro Gohaign; but to seize and bring him to Zointapoor. The armies advanced to within sight, and formed in array of battle. Burro Gohaign addressed Raneesing's Commanders, demanded if they were oppressed of his powers in arms, and recommended that they should receive him as friend. Intelligence was brought to Raneesing of these proposals who immediately despatched General Runnasing to seize Burro Gohaign; when the latter was brought into her presence, he informed her that Zeheerbeg

Bar Gohain's encounter with the Raneesing's army.

Sulehtawn had seized and carried off his father Sundah Suletawn. Raneesing ordered her General Runnasing to accompany Burro Gohaign with an army and to rescue his father. The General soon accomplished the object of his mission, destroyed Zeheerbeg and established Sundah Soolehtawn in his government at Khootunghah. Burro Gohaign and the General returned and reported their proceedings to Raneesing who kept the former as an adopted son. She questioned him respecting his parentage and was informed that his mother's name was Mutchoodurree and his father Sundahburr; that he had himself been Governor of several Towns but that his Destiny had now placed him with the princess and he should henceforth consider himself entirely at her devotion.

The Princess informed him, that it was in consequence of her knowledge of his extraction, she had given orders to her Generals to seize but not to engage him, that he would otherwise have been destroyed by her army. She desired him to proceed accompanied by his own and her army to the place of his mother's residence and to bring her to Zointapoor. Burro Gohaign executed the commission. Raneesing expressed her joy on seeing her daughter and remanded her to Khootunghah, with an earnest recommendation that she should prove obedient and agreeable to her Lord. She gave her a large extent of country before her departure. Burro Gohaign remained with the

Princess. After a considerable lapse of time, the latter descended into the earth and Burro Gohaign became prince of Zointapoor. He regretted her loss and determined to dig the earth on the spot of her descent, in order to recover the princess, invain; nothing appeared. He sought a reprieve from his afflictions in sleep. Zointee appeared in dream, forbade him to use any fruitless attempt to recover the princess, but directed him to dig until he should find a piece of copper, of which he was to form an image of Takooranee and to name the idol Zointee. He was assured that if he became assiduous in his devotions to the image. he should become a prince with great possession and power, and enjoying a long life with a large family, that his sons should succeed him; and in default of sons in the male line, the sons of the female line should hold the sovereignity of the country, that if any deviation should occur from the usual forms of devotion to the image, the latter would vanish and the country fall to ruin. Burro Gohaign complied with the directions of the Goddess.

Bar gohain became the Prince of Jointapoor.

Burro Gohaign's successors were Purbut Rai, Beejoy Manik, Ramdhun Manik, Dhunna Manik, Zukkho Manik, Khoondur Rai, Cheuta Purbat Rai, Zukkhomuntra Rai: Rajah Mawnsing, a native of Bengal killed the latter and seized the principality. Then followed Rajah Mawnsing, Partabsing, Luckising and Ramsing.

In 1528, Zukkhomanik delivered his

Mutual relations established between Assam and the Kachari Courts.

daughter to Khoondur Gohaign to be presented to Swurgee Deo. She was conveyed through an indirect road through seven villages belonging to the Kosaree country. Another daughter was afterwards sent under charge of Lai Khundikoi, a Noble man of Swurgee Deo's court, by the route of Gobah. Phoos Burrowah escorted another daughter at a later period. Swurgee Deo sent one elephant, two horses and a great variety of other articles to Zukkhomanik in return for his daughter.

In 1529, Zukkhomanik informed Swurgee Deo that if he would send apparel and an escort another daughter should be at his service. Swurgee Deo accordingly dispatched an ambassador with presents of one pair of golden bracelet, four pairs of ring, cloths and a variety of other articles with a Kekooradulah for her conveyance to court. The Zointa Prince received four elephants and two horses with these. Many other presents were sent for the Princess, his spouse. The Prince loaded the ambassador and his attendants with valuable presents.

In the reign of Zaidohut Sing an intercourse subsisted between the inhabitants of Assam and the subjects of Sundah Soolchtawn and an alliance between the two monarchs.

In 1570, a merchant Zoiharee, having obtained permission from the King and his Prime Minister, invested 8,000 rupees in merchandise and proceeded with his goods towards Zointeepoor. His route lay in the vicinity of

Koiramee Naga; but, unacquainted with the road, he reached the post on the confines of Zointeepoor and Bengal, held by a guard of the Prince's subjects. The latter seized the merchant with all his property, and sent both to the Prince, who demanded the merchant's reasons for proceeding by that route, and wherefore as a subject of Swurgee Deo, he had not confined his travels to the high road between the two kingdoms. He imprisoned the merchant and confiscated the property. Swurgee Deo ordered two ambassadors to go to Zointeepoor and demand an explanation. The Prince at their requisition liberated the merchant, but detained his property until he should hear further from Swurgee Deo. He directed two of his people to attend the ambassadors. Swurgee Deo immediately dismissed the Prince's two subjects and dispatched another ambassador with a letter. The latter presented the letters and explained the contents to the Prince; who expressed his surprise that Swurgee Deo had not taken any notice of the merchant's property in his letter; and his suspicions that the man had been expressly sent by the King's Ministers and Nobles, to excite enmity between him and their Monarch; otherwise it was scarcely possible for him to have deviated from the common road into parts of the country where access was prohibited. The ambassador answered that previous to his departure he had requested his Monarch's instructions on the subject of the merchant's property and was directed to treat

verbally with the Prince relation to its detention, as the affair was of too little consequence to be mentioned in a letter. The Prince refused to restore the merchandise and immediately dispatched an ambassador with a letter to the King. The letter was delivered to the Rajmuntree Burro Burrowah. The Prince complained that the complimentary form of correspondence had not been reciprocal. Swurgee Deo declared that he had addressed the Prince in the usual forms and that he suspected the Prince's motive for the captious objection was a desire to infringe the alliance which subsisted between the two Courts. He dismissed the ambassador, issued orders that all intercourse between the two countries should be prohibited and confined all the subjects of the Prince who were at that time trading in his dominion for a considerable time. All intercourse ceased between the two courts.

Intercouse Ceased.

In 1577, the Prince sent his ambassador to the Caliaburria Gohaign and the Burh Newab (Burro Fokun). Their arrival was announced to Swurgee Deo who ordered them to be dismissed without delay. The Burro Fokun sent two agents with the ambassadors of the Prince Soolehtawn, to recommend that Swurgee Deo should be addressed as formerly, and to assure him that his ambassadors and letters should experience a favourable reception from his master. The Prince expressed his displeasure that the ambassadors whom he had sent had returned without the merchants of his domi-

nions, who were detained in Assam. He ordered their houses to be raged to the ground and remanded them into Assam with a reiteration of his orders. He entrusted his dispatches to the Burro Fokun's agents. On their arrival the merchants were released and the ambassadors returned to the Prince. Sundah-Sooletwan expressed great satisfaction on the occasion and dispatched two ambassadors to the Burro Fokun with a letter written in the usual style of friendship. The minister received the letter and ambassadors, remanded the latter in company of two agents from himself.

But re-established in a few years.

The Prince perused the Burro Fokun's letter and returned the answer by his two ambassadors who accompanied the former agents. The intercourse between the two kingdoms was re-established on the former footing.

An invasion from Bengal.

In 1584 (1662 A.D.) the country was desolated by the Bengal invaders who intercepted an ambassador and his dispatches from the Prince of Zointapoor to Swurgee Deo. One of the ambassador's attendants escaped and gave intelligence of the accident to the Burro Fokun who reported it to the King, Sree Sree Swurgee Deo forwarded the information to Sundah Sooletawn, with expression of kindness and regret, requesting the continuance of his Amity and Correspondence. With his ambassador he sent four pieces of silk cloth, eight Muskpods, one Gonthia, Twenty Knives. This ambassy

took place on the 4th of Chait. The Prince returned answer in the following terms:—

"May health always enable you to perform the usual pious exercises of the day. May your person remain unpolluted and beautiful, your kingdom prosperous and yourself the first of your tribe as the flower Padoom (Lotus) excels all other flowers. May you equal the moon in beauty and splendour. Sree Sree Swurgee Deo Narain, renown and dreaded Monarch. You have honoured me with a letter and I comprehend its contents. I have given your ambassador audience, and have received pleasure from his communication. I was before unacquainted with the invasion of the Bengal people into your territories and the seizure of my ambassador. You will be informed of the present state of affairs here by your ambassador to whom I have delivered my dispatches."

In 1585, (1663 A.D.)on the 8th of Jeith another letter was dispatched with a piece of cloth called Kakha to Swurgee Deo. He requested a continuance of the King's friendship. He addressed separate letters to his minister, the three Gohaigns and the Burro Fokun, but sent a verbal message to Rajah Khokhoor and Rajah Muntree, Burro Burrowah.

Rukma Bura gohain.

Rooko Burra Gohaign at this time had proceeded to Atoonea with orders to expel the Bengal invaders and restore the country to its former state. The ambassador presented the letter to him at this place and expressed his

dissatisfaction that the Prince should address the five principal Nobles of Swurgee Deo's kingdom in separate letters, but that neither the King nor his five Ministers should ever address his Ministers' Prime Nobility in return. The Burra Gohaign transmitted this conversation to Swurgee Deo who again expressed his suspicions of the Prince's inimical intentions and desired him to be informed that he should adhere to former usage in his correspondence or adopt a new etiquette. The Burro Burrowah, however, suggested that as Sundah Soolehtawn had not mentioned the subject in his letter the complaint was probably an unauthorised suggestion of the ambassador; who was accordingly dismissed with ignominy. At this period, Zoiadohutzsing died and was succeeded by his brother Sakrudohutzsing. The Burra Gohaign represented to the latter, that as the contents of Sundah Sooletwan's letter were in the higest decree proper and the complaints in questions proceeded from the ambassador only, the answer should be expressed in the most friendly terms. A letter was accordingly dispatched in the following terms:—

"I am in health and hope, you enjoy the same. Your letter arrived and I comprehend its meaning. I am happy you acted as a faithful ally by your enquiries during my difficulties. Wherefore should I say more?"

A letter from the Assam Court to Jayanta.

With this letter he sent presents of Kotteepa one piece, Kirmijee two pieces, Dhara two pieces, Muskpod four, Cowtails four, Forty

Knives, Pepper four bags, Gateean one bag, Banneea one piece. These were dispatched in 1586 on the 2nd of Byswakh.

The Prince of Zointapoor returned the following answer:—

From Jayanta to Assam.

"Long life and lasting health to you; whatever you say is truth. All the Princes of the earth repeat your praises. You can perform what is impracticable to others. Your beauty excels the charms of Kundurpa. Sree Sreemut Swurgee Deo Narain, Sakrudohutzsing; your pre-eminent greatness is immeasurable as the ocean. May you long continue to display those excellences and to possess that greatness. Stimulated by such motives I courted your correspondence by letters. I now inform you that I am in health and desirous to hear that you enjoy the same. I received your letter and am sensible of the whole extent of your friendship as expressed therein. I request that your kindness may continue to me as formerly, never diminish until the sun shall rise from the West, and crows assume a white colour. Ghurgong is my City and Zointeepoor yours; henceforth they are but one. I send presents for your acceptance *viz*:— Seven Shawls, three pieces of Cossas, sixty Steel Blades, 1586, 7th Asin."

The following letter was addressed to the Bu[illegible]ra Gohaign:—

"Health is here. I am desirous that you may continue to possess it. I comprehend your friendly letter. I gave my daughters formerly and will give others. The Bengal invaders are

equally your enemies and mine; let us continue to expel them from the country. Wherefore should I write more, when you know everything? I send presents of one Shawl and one Gara."

The ambassador from Zointapoor delivered the letters and presents, but returned to his master without answer. The Prince remanded him with five letters, one for the King, one for each of his Ministers. (After usual pompous titles) he reminded the King that their friendship had not been of recent existence, requested to be informed why his ambassador had been dismissed without an answer; and desired that Swurgee Deo would mention the motive of his displeasure by letter, if he was dissatisfied with any part of his conduct, that he had not condescended to communicate his reasons either by letter or verbally by his ambassador; that such were not proofs of friendship; that he had nothing more to say; that Swurgee Deo was a great Monarch and himself an inconsiderable Prince, and that Swurgee Deo was apprised of the rest. The letter was dated 1587 on the 20th of Phagoon. The following post script was added in Sangsckrit.

"It became a great Monarch to pardon the errors of a weak Prince, but you acted not so, and I fear all our friendship is at an end. Our friendship was at one time very great, but has ceased by the intervention of those employed between us; but I cannot abandon your friendship thus. For the root of the Puddum will

vegetate again though the stalk should be severed into two."

Swurgee Deo was much pleased with the letter and immediately despatched an ambassador to the Prince with an answer, in which he inquired respecting his health repeated the contents of the Prince's letter and expressed a wish that their intercourse should be preserved in future by frequent embassies, assured him that no alteration had or should take place in his friendship for that, he had continued to subsist like the root of the Puddum even after the Prince had divided the stalk. Several presents accompanied the letter. It was dated 1588 on the 8th of Aghun. The Prince of Zointapoor, Zukhomunta Sing received the letter and presents. He requested the ambassador to make him acquainted with the motives of his master's late displeasure. The ambassador professed ignorance, but presumed the Prince must be sufficiently oppressed of the reasons. The Prince had some suspicions on the subject, and promised to present another daughter to Swurgee Deo, if the latter would send an ambassador with rich apparel and the necessary attendants to escort her to Court.

His letter to Swurgedeo was dated 1589, 9th of Kartik. The King returned a very kind answer and the Prime Nobility addressed the Prince on that occasion.

In the year 1590, after the receipt of these letters, the Prince of Zointapoor died on the 4th

of Pooh and was succeeded by his grandson Manoosing. The latter was expelled by his relation Prehtabsing who had visited Bengal and returned to Zointapoor. Prehtabsing despatched an ambassador with a letter to Swurgee Deo. He had scarcely reached Coliabur when Prehtabsing was deposed and murdered by Luckeesing who assumed the Government. The Burro Fokun sent the ambassador forward to Ghurgong. Rookoon, the Boorra Gohaign reported the ambassador's arrival to the King. The letter was not read as the Prince who had written it was no more, but a personal conversation took place between the ambassador and that minister; for the former was not permitted to perform his prostrations in the presence of the Monarch. He was told that if the King or his minister should venture to peruse the letter of a person who had since died; it may prove of the most unhappy consequences to their posterity. He was dismissed with a recommendation to obtain similar letters from Luckeesing and assurances that Swurgee Deo would return the compliment by his own ambassador. The ambassador returned to Zointapoor, reported the message and an ambassador with a letter was immediately despatched to the King on the 10th Ahär, 1593. He proposed presenting a virgin to Swurgee Deo and promised a compliance with all the forms of intercourse which subsisted between his predecessors and the King. Various presents accompanied the letter.

Internal intrigues among the Joyanta Rajahs.

An ambassader from Lakhmeesing King of Joyanta.

A requisition was made by the ambassador in

Requisition from Joyanta.

Demand of Dimmarua.

Rahmat Dhwaj Singh.

the name of his master, that Sundah Soolehtawn should receive the country of Dimurrooa including the intervening hills from Swurge Deo. The Boorra Gohaign advised him to remain silent on that subject and declared that as Swurgee Deo had conquered Dimurrooa from the Government of Bengal, he should continue to retain it. He reminded the ambassador of the treatment the predecessors of his had experienced on account of similar demands, and immediately dismissed him with ignominy. The latter died sometime after at Ghurgong. At this period the Court dispatched an ambassador with rich apparels and the subjects of the Zointapoor Government, who had attended the late ambassador to Luckeesing on the subject of his promise respecting the daughter of Purbut Rai. The ambassador informed the Prince that he was sent by his master to receive and conduct that Lady to the King. Luckeesing answered that he had promised to send a Virgin, but had not mentioned her name and desired to know the King's sentiments respecting his claims on the Dimurrooa country, which had been a possession of his ancestors. The ambassador said his master had informed him that the despatches contained an explanation on that subject. During the ambassador's stay at Zoitapoor the King died and was succeeded by his younger brother Rahmutdohutzsing in 1595. Luckeesing immediately remanded the ambassador with the presents destined for the Lady; as the former was the property of the late

King and the latter had been promised to him, it would be equally indecent to retain the one or to send the other. The ambassador declared that he dared not to return with the apparel destined for the Lady; but the Prince insisted on his compliance, informing him that he should despatch an ambassador from his Court to Swurgee Deo to treat on the subject of Dimurrooa, and that the King might send rich apparel for the Lady when those claims were settled to his satisfaction. A letter was accordingly sent to that effect. Swurgee Deo was greatly offended with the requisition and remanded the ambassador with the verbal message that he would not resign the contested countries. Swurgee Deo died soon after the ambassador's departure and was succeeded by his son Sree Sree Hurridohutzsing in 1597.

Assam Rajah refused to disclaim Dimarua.

Another ambassador arrived from Zointapoor. The Boora Gohaign demanded the reasons of his master's breach of promise relative to the delivery of the Lady after rich apparel had been sent for her; he expressed his surprise on the subject of the claims as the province of Dimurrooa, Dehrrung, Beltolah, Noh Dewar, Topahkoosee had been formerly conquered by the King's of Assam from Sacebut, Awaheur and several other Bengal chiefs and latterly from Peeroz and his Commanders. He dismissed the ambassador with a declaration that Luckeesing must not expect the compliment of an Embassy from the King. This interview occurred in 1598.

Luckeesing again addressed the King requesting that he might receive the province of Dimurrooa as a grant of the Monarch's friendship, and intimating that the Bengal chiefs from whom the Kings of Assam had taken the country had previously dispossessed his ancestors of Dimurrooa. Swurgee Deo reminded the Prince of his former promises of friendship which ill accorded with his present conduct and positively refused to resign the contested district. His final refusal was dated on the 4th of Aghun 1600.

Assam King's final refusal

The Historian of Assam at this part of history proceeds to relate the transactions of the Monarchs of this kingdom with the Princes of Kosaree.

CHAPTER III.

WAR WITH THE KACHAREES.

Beesarpateephah, Beekumadityaphah, Mahamaneephah, Maneephah, Laraphah, Koraphah, Dayrosoongaphah, were formerly Princes of Kosaree. Neerboinaran, Durlabnaran, Meighnaran, Sukkhonaran, Naranaran, Bhimbalnaran, Indrubalnaran, Beerdurpunaran were Princes of that country at a later period. The principality was afterwards possessed by another family. Genealogy of the Princes of Kochaee.

Deongdanee had paid her assiduous devotion to Sioo to obtain the favour of a male child. The God appeared to her in a dream and directed her to receive a stranger, who should visit her the ensuing day into her embraces, promising her a son who should become prince of that country. Fabulous origin.

The two former Races of Princes had descended from the conqueror Bhim.

Deongdanee had, on the appointed day, prepared an entertainment of Beef, Pork and Fowls. Mahadeo appeared in the form of a native of Kosaree, requesting lodging and food. He was received as a guest and after much conversation,

relative to their mutual views and previous conditions, admitted to her embraces. She promised implicit obedience to his will. They associated one or two years and a son was born according to the promises of God.

Beerahawkh, prince of the country, perceived a melancholy alteration in everything around him. His house began to decay, vultures to frequent the roof and dogs and jackals to howl in the vicinity, while his musicians produced nothing but discordant sounds. A pious Brahmun was employed to propitiate the Gods and to learn the cause of this ominous disorder in vain. The prince, fatigued with anxiety, laid down to rest. Sioo in a dream ordered to resign his government to the tenant of a house, whence he should perceive delightful music to proceed and to occupy himself the post of Prime Minister.

Birhawkh.

It had been a practice in Kosaree on particular occasions to choose their prince in the following manner. An elephant and a cock were preserved in state for the purpose. The person who was fortunate enough to hear the cock crow at the moment that the elephant received food from his hand became prince,. On this occasion the elephant and the cock attended the principal people through the town. They stopped at Deongdanee's house. The elephant received the morsel, the cock crew and harmonious sounds were from within. The house was immediately surrounded by the prince's people. Deongdanee terrified at the concourse

The manner of chosing a kachari Prince.

of people contrived to escape and fled with her son and her companion into the neighbouring wilds. She retired to a little distance to quench her thirst, when Mahadeo whom she had left with the child under a Banian tree vanished. The Prince, in the meantime, dispatched his people with the elephant and cock in search of the fugitives. After much labour they arrived at the spot. The usual omens took place immediately. The elephant with his trunk placed the child on the back and the whole party returned to the Prince who in course of time married his daughter to the foundling. The former after a considerable lapse of time resigned the principality to the latter under the name of Beesarpateephah, became himself Prime Minister, and mutual oaths were passed that the descendants of the one should for ever succeed to the principality while those of the latter should continue to hold the office of Prime Minister.

Bicharpatipha.

Beesarpateephah added many provinces to his principality by conquests before his demise. He was succeeded by his son Beekumadityaphah who continued to increase his dominions by conquests. He formed an image of Takooranee of pure gold, which he placed for worship in his house and which afterwards gave the name of Sonapoor to the place of his residence. Another golden image of Mahadeo was placed in a town which became known by the name of Bawnpoor.

Bikramadityaphah.

Sonepur.

Banpur.

Here the Prince ordered a large tank

Mahamaniphа.

to be made and appointed his brother Mahamaneephah governor of the town. He next accomplished the conquest of Naga and Maranáh and became Prince of Lukheendurpoor which he made his place of residence. He was succeeded by Mahamaneephah who became Prince of Hurrum. Mahamaneephah died and was succeeded by Maneephah who had been governor of Lukheendurpoor during the life of his brother. On his demise Karaphah became governor of Lukheendurpoor and Laraphah Prince of Hurrum. On the death of the latter Daresoongaphah succeeded to the Government of Lukheendurpoor and Karaphah to the principality of Hurrum.

Maniphah.

Karapha

Darisoongpha.

First defeat of the Kacharees at the hands of the Assam Rajahs.

At a period much anterior to this, Sooplingh, King of Assam had defeated the people of Kosaree, seized a part of their country and erected fortifications at Namsung. After Sooplingh's death Sookrung became king in 1390, he conquered Moran, Kosaree and Soonteea and annexed them to this dominions. Kanasing, the Burh Patru Gohaign after warlike preparations received orders from the King to subdue the neighbouring countries as far as the river Dhekow. He accordingly reduced them to subjection in 1395 and took possession of the plunder, which was very considerable. The river Dhekow formed the boundaries of Assam on the North-East, and of Kosaree on the South-West. The King's son attended by Kanasing conquered the neighbouring countries as far as the river Namdangh. At this place they found

They were driven from Dikhow in 1395.—1473 A.D.

the two golden images formerly mentioned. The people of Kosaree fled to Hilpukri, pursued by Kanasing. From that place they took refuge in the Gabhroo hills. Kanasing formed intrenchments at Khitalnagurree. The former retreated to Dungadurrea. Kanasing now ordered a float to be made of plantain trees, the float was surrounded by a curtain. Within a lighted lamp and a piece of bamboo containing a letter were placed. The float was committed to the stream of Berhampooter, and intercepted by the Kosaree people, who found and perused the letter. It recommended a cessation of hostilities and proposed that a select number of persons from both parties should meet at Deorgown, a place of worship, offer a living sacrifice to the God, and the party whom the omen might favour should receive the disputed countries as far as Khitalnagurree. The Kosaree chiefs agreed to the proposal, which also received the king's approbation and the parties accordingly, assembled at the appointed place. The wound which the victim received from the Kosaree delegate proved superficial, that inflicted by the king's agent complete. In consequence of this decision all the country as far as the river Dunkhirree was ceded to the King. The river devided the dominions of Assam from the Kosaree country, the former on the north-east, the latter on the south-east. Kanasing soon laid claim to the country on the Kosaree side of the river. The latter refused to resign it, but accepted the proposal, that it

And subdued by fal-e and dexterous tricks.

should prove the property of the party, whose workmen should first find water in tanks that were to be dug on the Marunghee hill. The experiment was made but no water appeared in either of the tanks. Kanasing then proposed a day's devotion to their gods to solicit the appearance of water in one or other of their tanks. The Kosaree chief accepted the offer, and proceeded to his devotions with his people. Kanasing despatched a great number of his people to bring a black tenacious clay from the vicinity with large bamboos fiilled with water, while a considerable party were ordered to assemble and play on musical instrument in the night. The clay was placed below to prevent the absorption of the water and the tank was ready. In the vicinity stood a very large tree, the spacious leaves of which covered the nest of the bird, and on a signal to give the proper answers. The Kosaree people attended in the morning beheld the water in the tank and submitted to the omen. Kanasing now addressed himself towards the tree, and immediately a voice was heard to pronounce three times.

"The country of Morunghee must belong to Assam not to Kosaree." The Kosaree people accordingly repaired to Deejoo. About this period Karaphah prince of Kosaree died and was succeeded by Dayrehsoongphah. The latter acknowledged to the Burh Patru Gahaign that he had not power to resist the forces of Assam and proposed to resign all the country on one side of the Dhunkhiree to the King,

while he retained the districts on the other, under his own government. On these terms he solicited peace and friendship.

His ambassador was intercepted and detained at an outpost, until Kanasing's order should arrive. The latter expressed his surprise that an ambassador he sent on a proposal of friendship without letters or presents directed that he should be immediately remanded.

A battle with the kacharees

The Prince resenting the affront advanced with his forces. The contest lasted three months and members perished in both sides in the various engagements which took place.

Swurge Deo now consulted his prophets respecting the event of the war and the individual of his commanders who was likely to prove successful in the command of his forces. The omen directed their choice to Prahsingmoongh. The prophets announced that the prince of Kosaree should resemble the fish and Prahsingmoongh the net, or the former a deer and the latter a tiger. The King was chagrined at this decision, rejected the betel from his mouth and returned sullenly to his private apartments. Yet he soon dispatched messengers to command the attendance of Prahsingmoongh. On his arrival he was directed to proceed against the prince of Kosaree, to subdue the country and to remain Governor of the conquered provinces. He received honourable presents before his departure.

Phrasengmoongh commanded the Assam army.

Prahsingmoong joined the army with the King in person. A place of residence was prepared for Swurge Deo at Dunkhirree.

Prahsingmoongh ordered three detachments to march by different routes and surprise the outpost of the enemy. They took possession of twelve posts. An engagement of both armies ensued. Numbers of the prince's people perished in the battle especially his Prime Ministers, Burro Koonghdang and Burro Seootea.

The Prince who was desirous to know who commanded the army of Assam in the battle, was informed that Prahsingmoongh had just arrived and that he had formerly experienced great success and acquired much valuable plunder in the country of Soontea.

The Prince once more resolved to try the event of a battle. The engagement lasted eleven days. He beheld with wonder and liberality and praised the bravery and conduct of Prahsingmoongh. The latter now collected a chosen band, proceeded by a distant route, fell on the rear of the enemy and completely defeated the Prince who fled to the wild. Great number of his people fell in the battle. Prahsingmoongh overtook the Prince and pierced him with his spear. The Prince's son and wife were taken prisoners. The Prince perished in 1408.

Kachari Prince utterly defeated.

The King received the Prince's son into his favour and the lady into his embraces. For six months he could not be persuaded to return to his capital, but continued to enjoy daily the amusements of hunting in the neighbourhood of the field of battle. Kanasing who enjoyed

the pre-eminence of all the nobles directed that every article and person belonging to the King should immediately proceed towards the capital and leave the Monarch on the spot with no other attendants than the queen, the carriers of his litter and himself. He informed the nobles that after their departure he should affect insanity, set fire to their houses and flee in a direction towards the capital, that the King would probably order his carriers to pursue and seize him, and would necessarily be compelled to follow him in person. That as soon as the Monarch should cross the river, Dunkhiree he would entreat his forgiveness and acquaint him with the artifice. The scheme succeeded. All the nobles solicited pardon and were forgiven. Although the King expressed some displeasure at first, he was afterwards much pleased with their conduct.

Marangi Fort erected.

Fortifications were now erected at Marunghee and Soorphah, elevated to the rank of Gohaign, obtained command with an army of four thousand men. The King returned to Ghurgong.

Soorpha.

About this period, three Kosaree noblemen, Buhrsootia, Dajawa Dooley and Khoongdangh visited Soorphah, and desired an allotment of lands for their support, as they were left destitute by the destruction of their Prince. The Gohaign desired, they would invite the other Kosaree nobles of the first rank to join them and promised to forward their unanimous petition to the King. The noblemen retired and soon after returned with three persons of the

first rank and twenty of the lesser nobility. They waited at one of the outposts while their petitions were forwarded to the King. They represented to Swurgee Deo that the Prince's wife whom he had dismissed now governed the distracted affairs of their country, that several of the nobles were attached to her government or remained near her person, that it was not possible for them to submit to the control of a woman and that consequently they solicited the King to appoint a Governor of the country whom they should be happy to obey and who might receive the revenues for the Monarch.

Swurgee Deo after consulting the Council issued orders to the Gohaign to have a personal interview with two of the Kosaree nobles and to enquire minutely respecting the real motive of their visit. The nobles repeated their request. The Gohaign praised their conduct and observed that as a mother does not reject her child when her cloths have been soiled by its inattention, Swurgee Deo would not abandon them in their difficulties. They requested that the late Prince's son might govern them. The King complied with their wishes after consulting his Council. He married the young Prince to a lady of his court and desired that whatever he might possess in future he should reserve one share for the King one for the Boora Gohaign and one for himself. The Prince before his departure received the name of Doorlahbnaran.

He was desired to maintain a nobleman

with twenty attendants at the King's court, to transmit annual reports of the state of affairs to the King, to send annually two horses for Swurge Deo, two for the Burro Burrowah, two for the Boora Gohaign and one for the Marungh Khoa Gohaign. He received numerous presents from the King and proceeded with an escort of one thousand men to Lukkheendurpur where he arrived in 1417. He complied with the terms of his appointment and his conduct was imitated by his successors. Neerhboynaran. Meighnaran, Doorlahbnaran, Zukkhnaran. The latter attached Zointapoor expelled the prince Dunmaneec, seized his son Zukkhmaneek with his mother, sister and wife and annexed the country to his possession. Dunmaneec died shortly after and Zukkhnaran established his son Zukkhmaneek in the government. He kept the late Prince's sister in his palace,, but liberated his wife and mother.

Soorpha's tribute to the Assam Rajah.

Zukhnarayan usurped the kachari throne.

Zukh manik.

After a considarble lapse of time, Zukkhmaneek informed Swurge Deo that the Cosaree Prince intended to put him to death and entreated his protection. Swurgee Deo dispatched an ambassador to Zukkhmaneek who was remanded by the latter with an offer of his daughter and a request that the usual approval and attendants should be sent for her.

The lady was accordingly entrusted to the care of the King's ambassador who was desired by Zukkhmaneek to abandon the route of Gobah and proceed through the Kosaree country. Zukkhmaneek imagined the Kosaree

Prince would be deterred from acting inimically towards him, when he should perceive such proofs of his alliance with Swurge Deo, or in the event of a refusal of a passage to the ambassador, a war might ensue between that prince and the King. An extent of wilds divided the countries of Kosaree and Zointapoor. The Cosaree Prince refused a passage, on the plea that if a road were made through these wilds, the Prince of Zointapoor finding his country accessible would probably attack and destroy him. On receipt of this intelligence the King summoned his Council of nobles and was determined that Kanasing Burh Gohaign and Khoondur Gohaign should proceed with an army against the Kosaree Prince.

The army marched to the river Kopillee and took possession of seven towns belonging to the Prince. From this place messengers were dispatched to demand a passage for the army as far as Zointapoor whence it was to return by the same route with the Prince of Zointapoor's daughter. A preremptory refusal arrived.

Assam army proceeded against the kachari.

The King immediately ordered that the army should march through the country and take possession of the district of seven town on the route. Zeeayree, Domgown, Durmapoor, Lahoee, Khakim, Namwar were the names of the towns in question. His orders were executed, the towns were seized and army intrenched at Daimeyra. The Kosaree Prince demanded the reason of such hostile proceedings from the messengers who were still at his court. He was

told, that they observed what lay before them, but that they looked not at the elephants and hills in the rear; that as long as a tree furnished them with fruit they should preserve it, but destroy it as soon as it became barren. The Prince desired the army might not proceed and immediately ordered a passage to be granted to Zukkhmaneek's daughter. Swurge Deo notwithstanding the army had lost a great number of men by sickness, refused to hear of an accommodation and gave orders for the destruction of the Kosaree Prince, with this expression that "it was necessary to destroy the cur, who should bite his mother." The King's forces immediately advanced to Maybungh where intrenchments were formed. The Prince now abandoned his capital and approached to meet the Gohaigns with his forces as far as Jeiteraghur. Many unavailing encounters ensued. The Prince now dispatched an ambassador to sue for peace on the former terms of amity and annual tribute. Gohaigns demanded the elephant Powun and the Prince's son Bheembul as hostages. The latter desired that the Prince now abandoned his capital and approached to meet the Gohaigns with his forces as far as Jeiteraghur. Many unavailing encounters ensued. The Prince dispatched an ambassador to sue for peace on the former terms of amity and annual tribute. Gohaigns demanded the elephant Powun and the Prince's son Bheembul as hostages. The latter desired that the Prince would allow him to try the for-

tune of war during the seven ensuing days; and if he should prove unsuccessful to send him at the expiration of that period to the Gohaigns. The Prince, however, promised to send the hostages and in the interval his people supplied the Gohaigns with provisions. They contrived to fill the enemy's guns with water, and Bheembull attacked their intrenchments in the night, threw the whole into confusion and advanced to the quarter where the Gohaigns prepared to receive them with their guard of musketeers. They soon perceived the effects of the artifice and fled to the wilds where they perished by the spears of the enemy. This battle occurred in 1528.

Assam force's defeat in 1606 A.D.

The Prince ordered the persons who slew the Gohaign to be put to death, enraged that they had not taken them alive. Soon after the battle he assumed the name of Perhtabnaran and refused submission and the tribute to the King of Assam. In a short time he sent a message to the King by the messenger whom he had detained in confinement, that he was ready to send the two Gohaign's heads to Swurge Deo as he understood the deceased could not receive the usual rites of burial without them. The Boorra Gohaign was immediately despatched with an army. In the interval Perhtabnaran died and was succeeded by Nurnaran. The Boora Gohaign was remanded with the army. During the life of Nurnaran all intercourse ceased between Assam and Lukheendurpoor. Bheembullnaran was his successor.

At this period, Said Babakur and Mogul invaded the country and took possession of all the provinces as far as the Bhorole rivulet. The King apprehensive lest the Bengal chiefs should form an alliance with Bheembullnaran summoned a council of his nobles, Kamput Burh Gohaign, Tukbuk Boorra Gohaign, Lakoo Burro Patur Gohaign, and by their advice despatched five ambassadors to that Prince with proposals of amity. They were directed to declare that they were commissioned by the Gohaigns not by the Monarch to solicit his alliance, that if the prince should suggest the late hostile proceedings of the Gohaigns as an objection they might assure him, the King had remained in utter ignorance of those hostilities and was much pleased with the defeat and punishment of the two Gohaigns who had waged war against the Kosaree Prince without his authority.

Huddumbeyswur (Bheembullnaran) expressed his satisfaction on the subject of the explanation the ambassadors had given. He remanded them with an ambassador from his Court who had instructions to accede to proposals of an alliance. The Gohaign desired the ambassador to return to his master and represent the propriety of addressing the King by letter as usual on similar occasions. Three ambassadors from the three Gohaigns accompanied the Prince.

The Prince complied with the request and forwarded the necessary letters. The King

returned a friendly answer and an amicable correspondence and intercourse were re-established between the two Courts.

Bheembullnaran presented his claims to an Assamese damsel, as Swurgee Deo had favoured his ancestors with a similar compliments. The King promised compliance provided the Prince would advance as far as Hingdwar. The Boorra Gohaign was despatched to the place of rendezvous with a maiden of Assam who was to counterfeit the daughter of the King. The artifice succeeded. The Prince arrived, received the virgin and loaded the Gohaign with presents for himself and the Monarch and returned highly pleased to his capital.

When the King had in this manner secured the alliance of the Kosaree Prince, he sent his armies against the Bengal invaders, who were soon destroyed or expelled from the country. Having stationed a strong body of Troops at Goahawtee the main army returned to Coliaburh.

Bheembullnaran now seized Baghurgaown, plundered the place and returned to his capital. The King reserved his punishment until he should have accomplished the expulsion of the Bengal forces, which had recently invaded his country.

Mirza Zahee Nabob had advanced with his forces from Bengal and taken possession of the countries as far as Cajulee. Kharoo Sakooa Burh Gohaign was sent with an army to oppose his progress. Successive engagments ensued

in which many of the Bengal men perished and very few of the King's soldiers.

At this period, Bheembullnaran died and was succeeded by Indrubullnaran who immediately despatched an ambassador to the King to solicit his friendship and to inquire into the predicament of the war against the Bengal invaders. He conceived that from the King's late success he might soon experience the effects of that monarch's resentment, and seized this early opportunity to deprecate his vengeance. The ambassador waited on the Burh Gohaign by whom he was immediately remanded with a recommendation to procure the necessary letters from his master to the King and to return to him as soon as he should have compelled the Bengal invaders to evacuate the country.

The Gohaign, however, was shortly after defeated and compelled to retreat as far as Samdurrah, pursued by the Bengal chief. The King now appointed the Burro Burrowah commander-in-chief. He attacked, defeated and expelled the Bengal invaders and established strong posts at the mouth of the Baranudee and at Okhurali. The Burro Burrowahs returned to Coliaburh and Burro Fokun remained in command at Cajulee.

The. Kosaree Prince not entirely without apprehension for himself dispatched an ambassador to solict the Burro Burrowah's mediation to obtain the Kings' friendship, with a compliment that the Swurge Deo, and he had

fortunately appointed him Burro Burrowah for the preservation of the Kingdom and the protection of the Brahmuns and the poor. The Burro Burrowah affected to receive his compliments as an insult; said, he had received his honour for Swurge Deo alone, not from the Prince, boasted that he had just defeated the Bengal forces, and that he would force his way through the mountains which intervened and chastise the Prince. Terrified at his menaces the Prince dispatched two ambassadors to the King, with separate letters to each of his prime nobility. The compliment was returned and reiterated by the Prince, who now preferred his claim to a maiden of Assam on the usual plea.

Boora Rajah Died.

About this period the Boodah Rajah died and was succeeded by the Bhoga Rajah in 1563. The Prince immediately despatched two ambassadors to the new King with a letter and a horse. On examination of the letter his minister perceived that the impressions on the seal differed from the usual seal of the Prince, which was a Griffirs. The letter was immediately torn, the horse and one of the ambassadors retained and the other dismissed to demand an explanation.

Then Bhoga Rajah.

Followed by Naria Rajah.

Soon after the King died and was succeeded by Nareea Rajah in 1566. The Prince of Kosaree directed three ambassadors to proceed by different routes, Doyungh, Marunghee. and Kopilee to the Court of the King; to deny their mission from him and to assure the King's

minister that they had received their instructions from the Princes' minister. One of the ambassadors was detained in Assam and the other two remained with orders to recommend the usual forms of intercourse by letter. The Prince immediately complied with the requisition and a reciprocation of friendly messages ensued. At length Swurge Deo in one of his letters reminded the Prince that his ancestor had received the principality from the Kings of Assam. The Prince rejected the assertion with disdain but the Kings' ambassadors referred him to the testimony of his oldest nobles who could recollect and confirm the fact. The Prince remanded the ambassador with his claims to a maiden of Assam. The King consulted his ministers, determined to appoint Marunghee the public mart between the two countries and to surprise and destroy the Prince in an attack by night from that place. He remanded the Prince's ambassador with a promise of compliance.

Naria Rajah deposed. Joyadhwaja Singha succeeded 1648 A. D.

At this period, the prime nobility of Assam deposed Nareea Rajah and placed Zoiduhtzsingh on the throne. The latter commenced his reign in 1570. The Prince's ambassador was remanded with a recommendation to procure letters from his master addressed to the new King. He returned with professions of friendship, solicitations for King's favour and acknowledgement that he was indebted to Swurge Deo for the principality of Kosaree. He was again remanded by the King with

assurance that if the Prince would visit his Court, should received the usual compliments of an Assamese virgin from the King; or if his personal attendance proved impracticable his brother and son should receive the Lady for him.

The Prince declined Swurgee Deo's offer and all intercourse accordingly ceased for a length of time.

The Burro Burrowah died soon after and the Nayowg Gohaign was appointed Burro Fokun at Coliaburh. The latter soon received an ambassador from the Prince of Kosarce entreating his mediation with the King in the Prince's favour. The King directed his ministers Bawurookia Burh Gohaign, Koonarigoia Boorah Gohaign and Kendoogooria Burh Patur Gohaign to receive and question the ambassador. An amicable intercourse took place; and frequent embassies ensued between the two courts. The route which the ambassadors generally took was by Daymaira. Two ambassadors from the Prince had waited at Raha for the King's orders to advance. The Burro Fokun sent boats to convey them to Coliaburh. They proceeded to Khagurrijan and thence to Mizamook, Retehhidoobee and Coliaburh. From Coliaburh their route lay to Hola, Atoonia, Namdoyungh, Lukkhow, Deorgown, Ouperdoyungh, Gujpoor, Hingdwar, Zazeemook, Namdang, Kumargown, Hatee Burrowah Barree and other places until they arrived at Ghurgong.

It is custom at Court that the Burro Burrowah should supply provisions to ambassadors on the first day of their arrival, the three Gohaigns on three successive days, and all the four ministers during the four ensuing days. In this interval the ambassador is received by the ministers, but not admitted to an audience until the expiration of that period. From this time the Monarch supplies their provisions from the Rajahat. The articles are generally salt, oil, fish, treacle, milk, Tamul pawn (betelunt), rice, fowls and kids according to the dietical observances of the ambassadors.

Assam—Court formalities to foreign embassadors.

The Prince's ambassadors were now admitted to an audience. The King ordered the Mazeendar Burrowah to explain the object of the ambassador's mission. The Mazeendar pointed out a friendly intercourse as the Prince's wish, and suggested that the ambassador should be supplied with the provisions by the King, as long as they might remain at his Court. He recommended that attention should be paid to their particular prejudices in the supplies of food, as they were strangers differing in caste from themselves. The ambassadors received presents from the King, and were remanded with a letter and possession of amity. Two of the King's ambassadors accompanied the former. They proceeded to the guarded post on the confines of the country, and according to custom sent intelligence of their approach to the Prince who immediately issued orders for their admission into the country and dispatched

boats up the Kopilee into the Colone river for their conveyance as far as his capital. The ambassadors proceeded to Daymaira thence in one day to Gailaimoo, Langhool, Baleesuree, Doyungh, Rancelalooee, Baaeeragorang and Phoolagooree. When the Prince heard of their arrival at Phoolagooree, he ordered an elephant to be sent with rice, flowers, Sandalwood and Betelnut. He directed houses to be prepared for the ambassador's people to attend heir persons and abundance of provisions to be supplied every eight days. The principal articles of supply were rice, salt, oil, Betelnut, Ghee, fresh Koomoora, milk and kids, but fish were not procurable. At the first audience the ambassadors performed the Athoo but neglected the ceremony of Korezoo at the door called Hingh. The Prince ordered Bootan blankets to be spread on the floor for the seats and summoned the Brahmuns to sprinkle flowers on their heads to mark their foreheads with Sandal wood-paste and to present them with Tamul pawn.

The Burro Burrowah, father-in-law to the King and the Komola Daika had given the ambassador one hundred and forty rupees to purchase two horses. The ambassador delivered that to the prince who purchased two horses, and sent another as a present to Swurgee Deo. The ambassador proceeded as usual up the Colone river by Coliaburh to Ghurgong. The Prince in a subsequent embassy claimed as formerly a maiden of Assam.

At this period, the Burro Fokun was compelled to lead an army to Goahawtee in order to oppose the invasion of Nabob Mazeemkha from Bengal. One of the ambassadors remained at Coliaburh, the other followed the Burro Fokun to Goahawtee. The latter refused them to the Marunghkoa Gohaign with whom the Kosaree ambassadors were directed to remain until the King's ambassador who had accompanied them from Kosaree should proceed to Ghurgong and report their arrival to the Monarch with the circumstances of the invasion from Bengal. The Cosaree ambassadors were civilly remanded with presents and desired to return after the expulsion of the invaders and the complete reestablishment of the King's authority.

Mazim Khan's invation.

In the meantime, Mazeem Khan led his victorious army through Goahawtee, Samdurra and Hola to the capital. The King abandoned Ghurgong, on his approach and fled to the hills of Namroop, after a short stay at Hilpawnee. The Bengal general advanced to the East seized Bakoobarri and Teepawm and reached Moorcuttaphat where an obstinate battle was fought. The Boorra Gohaign, Burh Patur Gohaign. Burro Burrowahs and Burro Fokun had formed a junction of the forces under their respective commands. The Bengal army was soon surrounded by the numerous forces of the King. The contest was obstinate and bloody. Great numbers perished on both sides; but Mazeem Khan was frequently annoyed by the

King's troops in desultory attacks from the contiguous wilds and lost many of his men. A truce ensued. The Benagl general demanded a tribute in the name of the Monarch by whose orders he had entered Assam.

Swurgee Deo rejected the proposal and observed that while the General's master reigned in the West he was equally entitled to dominion over the East. Mazeemkhan, however, required a complimentary present for his master as a pledge of his submission; and received a virgin and five youths of Assam for that purpose. The sons of each of the Gohaigns, of the Burro Burrowahs and of Moongpia were the hostages in this occasion. The General was desired to present these to the King his master with solicitations of friendship. The Bengal General returned to Goahawtee and the King to Ghurgong.

Swurge Deo expressed the greatest displeasure at the conduct of his Nobles and dismissed the Burh Gohaign from his office. Zoiduhtzsingh departed this life in 1585 in the month of Kati and was succeeded by his brother Sakruduhtzsing who paid the usual funeral rites to the deceased Monarch, distributing charity to the poor and presents to the Brahmuns.

Jayadhwaj departed 1663 A. D.

Sukruduhtzsing assembled his nobles and after consulting with them, despatched ambassadors to Delli, Cosebayhar, Goahawtee and Kosaree; Bassaputta and Khonatan were selected for the embassy to the King of Delli; Pawtak Byrragee and Gopal Byrragee proceeded to Bayhar; Sala

Khutukee and Gandia Khutukee to Gochawtee; Ram Khutukee and Lalook Khutukee to Kosaree. The ambassadors were instructed to demand the surrender of the Morungkoa Gohaign who had absconded. The Prince of Kosaree was informed that all the nobles except the Morungkoa Gohaign had joined the King after the late troubles and desolation of the kingdom; and he was required to surrender the fugitive; if he had taken refuge in Kosaree. The Prince acknowledged the residence of the Gohaign in his country, but refused peremptorily to infringe the laws of hospitality.

Sakradhwaj Singha installed.

He remanded the King's ambassadors with a letter unattended by his own people informed them that the Bengal invaders had again advanced as far as Coliaburh, and desired them to inform their master, that he should despatch his own ambassador, as soon as he should hear of the expulsion of the Bengal troops. The ambassadors remonstrated in vain before their departure.

Fresh appearance of the Bengal invadors.

Bawrookea Burh Gohaign, Kendoogooreea Burh Patur Gohaign, and Bahgurreea Boora Gohaign questioned the ambassadors on their return and reported the particulars to the King who immediately commanded the letter to be sent back. It was accordingly delivered to the officer of the Prince's guard on the confines of Cosaree. The ambassadors were imprisoned but soon after released at the interception of the Boorra Gohaign.

Beeradurpunaran resolved, at length, to soli-

cit the King's friendship and dispatched messengers to Gohnra Koohur Burro Fokun in command at Coliaburh to entreat his mediation. The application was successful and his messengers were informed that if the Prince would address the King and the Gohaign according to the usual forms, his ambassadors should experience a favourable reception and friendship be re-established between the two courts.

In compliance with this requisition another embassy was immediately ordered by the Prince to proceed to Swurge Deo's court. His ambassadors had advanced as far as the province called Sawthgown, when the Governor and Mazeendar of that district fled to Assam. The ambassadors returned to the prince and the fugitive received protection and the lands of Sagulleckutta from the King.

Lachit Bar Phukan.

About this time, Swurgee Deo superseded Gohnra Koohur and appointed Laseet the Burro Burrowah's son to hold the office of Burro Fokun. He soon took possession of Goahawtee and expelled the Bengal invaders from that part of the country.

Udayaditya Singha succeeded 1669 A. D.

Sukkruduhtzsing died in 1591 and was succeded by his brother, Odayaditya Sing. Ambassadors had been sent by the Prince of Kosaree to the late King, their reception by the present Monarch was extremely civil, but they were remanded with an accommodation to bring letters from their master to Odayaditya as he could not receive those which had been addressed to his predecessor. Odayadityasing

died in 1595 and was succeeded by his brother Rahmutduhtzsing whose successor was Samoolgoria in 1596. —and died in 1673 A. D. Then Ramdhwaj and Samaguria

The Dehingheea race again succeeded to the throne after Samoolgoria's demise. Purbuttee commenced his reign in 1598, Konthalgooria in 1601.

In this manner a rapid succession of Kings took place.

CHAPTER IV.

THIRD RACE OF KINGS—THE *TUNGKHOONGIA*. FROM 1681 A. D.

Gadadhar Singha.

At length Lawnmakroo Burro Fokun assembled three Gohaigns and established the race of Toongkungiea on the throne in 1603.

Last Mehomedan invasion—1681 A. D.

At this epoch an army from Bengal, took possession of Goahawtee and advanced as far as Coliaburh; but were soon repulsed by Lawnmakroo and compelled to retreat beyond Goahawtee after a very great slaughter of their number. Munsoor Khan's invasion occurred in 1603. Aliarkhan, Aykobur, Meerza Siraj were the principal officers of the Bengal army who escaped the slaughter and returned to Bengal. Zointehsing, Munsoorkhan's son and the son of Aliarkhan perished with vast numbers of a lower rank. The plunder equalled the slaughter.

After the expiration of six months Lawnmakroo was superseded by a person of the Ghurgoia Khundikui's race.

Sometime after Beerdurpunaran Prince of Cosaree died and was succeeded by his son Garoorudutz who despatched a messenger to the Burro Fokun to demand the compliment

of an embassy from the king before he could send ambassadors to his court. Swurgee Deo ordered the Burro Fokun to dismiss the ambassadors and to inform him that his master must not expect that compliment until he had addressed letters in the usual forms by the hands of his ambassadors to the king and his principal nobility. The Prince's ambassador did not return to the court of Assam.

Rudra Singha succeeded Gadadhar who died in 1695 A. D.

Gadaduhr Sing departed this life in 1617, his son Roodhersing succeeded to the throne. Garoorduhtzsing, prince of Kosaree died the same year . No friendly intercourse between the two courts subsisted during his life. He left three sons. Mukkuruduhtz and Odayadityanaran, the two elder sons held the principality in succession. The misunderstanding continued between the Courts of Assam and Kosaree. Tamrooduhtznaran succeeded Odayadityanaran. About the same period the Burro Fokun died and Moongpeea Fokun succeeded to his command and title.

At length a letter arrived at Rahah from the Prince of Kosaree. He was received by the Raheeal Burrowah while the purport of his message was forwarded to the Burro Fokun and transmitted by him to the King. He claimed the first compliment of an ambassador from Swurgee Deo to the Prince with assurance of friendship which should last until stones floated on the surface of water and gold and silver assumed colours contrary to their nature. He was desired to inform his master that he must

previously send ambassador and letters to the King and his minister in the usual forms. He replied that as another Prince had lately succeeded to the Government of Kosaree, it was not sufficiently ascertained to whom and in what manner his master should address his ambassador and letters. The Burro Fokun sent word that the Prince must address Swurgee Deo.

Arival of Kachari ambassadors.

The Prince complied with the King's requisition and his ambassadors arrived with despatches on the 21st of Fagoon, 1620, in the reign of Roodhersing and the ministry of Dehingheea Komul Losun Burro Burrowah, Douora Burro Fokun and Madooreea Boorra Gohaign. The Burro Fokun transmitted the intelligence to Ghurgong and received instructions to give the ambassador an audience at Goahawtee, who accordingly set out for that place by the route of Khowdurtole and arrived in three days at Goahawtee on the 3rd of Ahar. The Burro Fokun, Boorra Gohaign Fokun, Ghurgoia Fokun, Patur Fokun, Dehingheea Fokun, Daika Fokun, Seteea Fokun, Nayowg Fokun, Khologooreea Rajkoa; Ubeipooreea Rajkoa, Pawnee Ubeipooreea Rajkoa, Namdungheea Rajkoa, Ouperdoyungeea Rajkoa, Dehingheea Rajkoa, Dehrrung Rajah, Dimmurrooa Rajah. Beltoleea Rajah, Ranee Rajah, Burhdooreea Rajah, Nohdooreea Rajah, Saidari Boojur Burrowah, Burh Kaith and other noblemen had assembled in the centre of the Hall of state to receive the ambassador. The latter advanced within the lofty range of

pillars performing seven prostrations as they approached the nobles and then returned to seats between the first and second ranges of pillars. The Burro Fokun inquired respecting the health of the Prince and his nobles and expressed his satisfaction at the favourable account which the ambassadors gave. The Prince's letter was opened and perused as follows:—

with letter from their Prince.

"The Prince of Kosaree is famous and powerful with his two arms; he cuts his enemies into pieces, he is invincible and terrible to his enemies; his person is awful and is formed for command; his beauty and splendour is known by the nations like the moon. Tamruduhtznaran Prince of Huddumpoor.

"Thou art generous and charitable and the whole world pronounceth thee such, thou art beautiful as the Puddum flower and excellent all other tribes as that flower excels all flowers. Thy brightness resembles that which enlightens the world, Sree Sree Swurgee Deo Naran, friendship has not subsisted between us for some time, for you remanded my ambassadors without letters. I now address you that our friendship should increase daily in future; act for this purpose as seems best to you, what will I say more?" One bag of Nutmeg, one of Sandal wood, and a five mat accompanied the letter, which was dated on the third day of Fagoon 1626. Gandurva Rai was the principal ambassador's name.

The Burro Fokun observed that it had not been customary to enumerate the Prince's

praises before Swurgee Deo, the ambassadors however received the usual compliments of flowers in the hair and the powder of sandal wood on the foreheads. They were desired to retire to the house prepared for them for a few days, when they should receive answers to their despatches. They were soon forwarded to Ghurgong and obtained an audience. The Muzeendar Burrowah perused the letter; the Burro Burrowah pointed out the precedence which the Prince had assumed in the letter and Swurgee Deo ordered the letter to be destroyed and the ambassador to be immediately dismissed with ignominy. He was afterwards ordered to return to his master with some presents, but without a letter and desired not to revisit Assam. On his return he had an audience of the Burro Fokun at Goahawtee who gave him assurance of Swurgee Deo's friendship, if the Prince would address the King in the usual forms. He declared that Swurge Deo would have put him to death if the Burro Burrowah and other noblemen had not interceded for him and that he must be utterly ignorant of the proper forms to have presented such a letter. The ambassador pleaded ignorance, said that his master had assured him the despatches were drawn up in usual forms. That with respect to his life whether a sword or an elephant's tooth was stained with his blood, the King could have derived no benefit from the execution and that he considered himself equally the slave of Swurgee Deo and of the Prince. The

Burro Fokun replied that the Ancestors of the King and the Prince had not been equally Monarch's, since the first formation of the Sun and the Moon, for the latter were of a much later date; he ordered the compliments of Pawn to the ambassador and gave him presents for his master. The ambassador took his departure on the first day of Bohag, 1622.

Sree Sree Swurgonaran Deo Roodhersing Maharajah in the year 1628, and the month of Jeit resolved to visit Larooparut for the purpose of catching elephants. He had deferred that amusement for nearly two months. When he was seized with regret, that his time had not been employed in the acquisition of glory. He delayed not to summon his nobles Burrowahs, Fokuns whom he informed of his resolution to wage war against the Prince of Kosaree. Dehinghea Daikajona, Burro Burrowah, Kendoogooreea, Nowbeissa Fokun, Lai Khundikui, Nawtee Khundikui, Daika Fokun, the Burrowah's uncle, Beturooal Fokun, the Kirhiria Burrowah's son Doora Fokun, Khondikui the Burro Fokun's brother and Rajmow attended the council on that occasion and seconded the Monarch's ardour by suggesting the hereditary enmity that had subsisted between their ancestors. They lamented their long neglect of the art of war which had rendered the country on various occasions an easy conquest to the Bengal invaders, they were compelled to live like wild men in uncultivated forests, and had entirely forgotten the

use of arms; they rejoiced at the approaching opportunity of accomplishing their people in warlike exercises which would enable them to protect their confines from the irruptions of their Bengal enemies. They suggested that the rains would soon cease, the roads become dry and the season for action approach. They declared their readiness to encounter death whenever the Monarch might sent them, that the good and the bad must equally submit to fate, but fame would be the portion of the former and infamy of the latter. They reminded the King that his grand-father had despatched Khoondur Gohaign with a large army into the country of Kosarec, that the destruction of his forces on that expedition continued to be the general talk of both the countries to this day, that it was therefore with peculiar propriety he had resolved on a war, which might efface the remembrance of that disgraceful defeat and relieve the character of an Assamese army. They requested he would order the Shastrus of Bengal and Assam to be consulted relative to a fortunate day and that they should be ready to proceed at his command to the war. He promised not to give orders for their departure until a fortunate day should be fixed. The Burro Burrowah and the Burro Fokun, however, suggested that in a matter of such importance it would be proper to cosult the three Gohaigns and to summon the Rajkoa Fokun from Goahawtee, Alia Burh Gohaign, Kendoogooreea Burh Patur Gohaign and Dacca Zunna

Boora Gohaign, the son of the Hatee Burrowah at Kooaigoia were accordingly informed of his intentions and gave their cordial assent to a war which might afford him an opportunity of avenging the injuries and defeats which his grandfather and great grand-father had experienced from the armies of Kosaree. Yet they suggested the propriety of waiting the result of the embassy which he had sent to the chiefs of Bengal, whom he must esteem his greatest enemies, and that people might be despatched in the interval to explore the roads as far as Kosaree. They acknowledged, however, of their utter ignorance of the art of war, but trusted Swurge Deo would soon instruct them in the science of arms.

Swurge Deo immediately ordered Khargurreea Burrowah to repair to Khoraighaut, and receive the opinion of the Rajkoa Fokun on the subject of the war with Kosaree. The following noblemen were at that time in Goahawtee, Patur Burro Fokun, the Phool Burrowah's son, Pawnee Fokun, Banrukhea Burh Gohaign Fokun, Nara Kohur Fokun and Ghurgoia Khundikui Fokun. In Coliaburh the Coliaburhia Fokun nephew to Lahun Burrowah. The noblemen declared their readiness to march against Cosaree. Yet hinted that they were as yet unapprised of the event of the embassy to Bengal, he desired them to collect their forces and to exercise their men with bows and arrows. He remanded the party whom he had sent to Larooparut

and directed them to make preparation for a similar hunt at Namonee. Orders were also despatched to the Fokun and other officers at Rungpoor to discipline the men under their command. ...

Process of marshalling Assam forces.

The Monarch received in person the standing forces of the kingdom, as well as the recruits which had been levied for the occasion. He distributed rewards to those who exhibited skill in hitting the mark which was erected for the purpose. The troops were exercised in this manner at Rungpoor from the commencement of the month of Ashar. The proportion of men who were introduced in the use of musket, was ten in one hundred, throughout the whole army. These were rewarded in a more distinguished manner. He was induced, however, to dismiss his recruits and rely entirely on his veterans and musketeers. Yet he recommended to the former, while they cultivated their lands, not to neglect the use of arms, but to encourage their fellow citizens in all the towns to accustom themselves to use the bow and arrow, spear, shield and musket. His Fokuns, Rajkoas and Hazarees were desired to acquire the practice of fire-arms. Ten days had scarcely elapsed when he recommended the recruits whom he had ordered to be disciplined in their respective towns and villages.

The Khargurria Fokun, Rajkoa attended the Monarch in person and were despatched with the advance guard of the army. On the 18th day of Aghun, he left the fort and encamped

with his troops. He was joined from Goahawtee by the Burro Fokun, Pawnee Fokun, Khundikui Fokun, Rajkoa, Pawnee Dehingheea, Tarooa Dehingheea, Burh Ubeipooreea, Pawnee Ubeipooreea, Pawnee Khologooria, Ouper Doyungheea, Atgoia with the forces under their respective commands at Biswehant. The Fokun Coliaburh proceeded with his men to the same place. At Goahawtee were stationed Baroo Kuttia, Dacca Fokun, Nara. Koohur Fokun, Namdungheea Rajkoa, Kharoo Ubeipoorica, Guzpooria, Dhekowmookia, Namdungheea Zukullagooria with their respective forces. The troops at Bisewhnat encamped on the sands which the river had abandoned. They were entertained during three days by the three Gohaigns, the Burro Burrowah and Burro Fokun. who conferred the honours of golden earrings and vests on the Rajkoas, Fokuns and Hazarees of the army. On the veteran and recent Khuikeeas, they bestowed silver Bangles, silver earrings, and apparel; on the Burrahs, silver earrings, cotton cloths and turbans. On the soldiers, three rupees between nine men. Having conciliated the good will of the army, by these largesses Swurge Deo, on the ninth of Pooh detached the Pawnee Fokun and Burro Burrowah with the forces under their command by the route of Dunkhiree. Burh Senteea, Bithurooal Fokun, Pawnee Dehingheea Rajkoa, Atgoia Rajkoa, Tarooa Dehingheea Rajkoa proceeded under

command of the former with their respective troops in the following proportions:—

Veteran Dhekowmookiea	302	
Soontia Haree ...	684	
Kharoo Gurbundee ...	1305	
Seringheea	873	
Gureea Baroottee ...	600	
Tookulee Bassar chief with ...	535	
The Doora Huza chief with ...	473	
The Bailoongh hazar chief with ...	419	
Atgoia with ...	253	musketeers.
Kamalagoia with . .	515	veterans and recruits.
Ubeipooreea with .	441	chosen veterans and recruits.
Kuhur with ...	536	veterans and new musketeers.
Kaloogoia with ...	417	veterans and recruits.
Diborooal with ...	583	veterans and recruits.
Burghurbundi ...	565	veterans and recruits.
Ligiree Kandie's ...	246	
Moolatulia's ...	84	
Dhaykial's ...	335	musketeers.
Kosareedoola Kakoria's	46	veterans and recruits.

Barootias	6	veterans and recruits.
Muddhoor's ...	40	veterans and recruits.
Thowrial's ...	46	veterans and recruits.
Baroolooa's ...	45	veterans and musketeers.
Goahawtees with the Burro Fokun and his Boora Hazaree ...	1993	
Baroolooa Hazaree ...	535	veterans and recruits.
Laktakia ...	951	veterans and recruits.
Lazoohazaree ...	434	
Khurrangias ...	843	veterans and recruits.
Nowgoia's ...	1310	veterans and recruits.
Tarooa Dehingheea's	3401	veterans and recruits.
Bilatia's and Pawnee		veterans and recruits.
Dehingheea's ...	2851	veterans and recruits.
Atgoia's ...	1977	veterans and recruits.
Bhurputtia's ...	856	veterans and recruits.
In all	25077	men.

The Burrow Burrowah arrived at Naga Sokey near Dunkhirree with the army and formed intrenchments. From Biswehnat to Naga Sokey, the road is 24,5000 Tars. The wild grass which grew on both sides of the river was cut down and a road formed for the passage of the army to Deoopanee Koondth which is 9,200 tars from Naga Sokey, thence they proceeded cutting their way through the wilds to Dilleow. 5,200 tars from Deoopanee Koondth, thence to Kakoozan Koondth at the distance of 6,400 tars. During their progress through these wild uncultivated regions four natives of Naga were seized who offered to shew the route to Meibam in the country of Cosaree. Forty natives of Naga waited on the Burro Burrowah and made the same offer, but could not accomplish their promise. The Burrow Burrowah left a detachment at Kakoozan Koondth under the command of the Burh Senteea Gohaign, in whose charge the natives of Naga were ordered to remain and about twenty or thirty boats for the transportation of grain. He proceeded with the army to Tinimooni Koondth at the distance of 3,840 tars. Tinimooni Koondth receives it name from the conflux of three rivers. The Rangma and Sensa Pawnee fall into the Dunkhirree from the mountain at that place.

To the North of Dunkhirree between two rivers is a plain in which the fortress Itagkur is situated, it is remarkable on account of forty lofty pillars of stone and two cisterns of water. Its distance from Tinimooni Koondth is 24,640

tars, thence he proceeded to Samoogooree Koondth at the distance of 4,200 tars remarkable for six tanks of the length of 114 tars and 85 in breadth. During his progress, the men who had been dispatched with grain for the army from Kakoozan Koondth were plundered and massacred by various parties of the people of Naga who infested the wilds in the vicinity of the road. Swurge Deo enraged at the apparent supineness of the Burh Sentia Gohaign and his officers, ordered the ears of the Burrowahs and Khuikias to be perforated. He dispatched the Burh Gohaign with a detachment to Deoopawnee Koondth with orders to raise fortifications in the vicinity of the former, and to afford protection against attacks of the people of Naga. This detachment, however, was found inadequate to the purpose and Hullowah Kauree with 485 veterans and 30 Gundeea musketeers and Doolianawtee with 120 Miris proceeded to form a junction with the forces under the Burh Sentia Gohaign. The latter had scarcely received the reinforcement, when a party of the Nagas advanced to the very wall of the fortress. The Miris rushed forth to the atack and used their bows and arrows with such success that the Nagas were compelled to flee and left two of their companions dead on the field. They were vigorously pursued by the former while one of the Miris bore the two heads triumphantly into the fortress. The Nagas were chased beyond the Dunkhirree where they made a stand but fled as soon as they

beheld the fall of one of their companions by the arrow of a Miri, the heads of those who perished were carried in triumph to the fortress.

Inroads of the Nagas.

The Nagas, however, still continued to infest the roads and prevented all communications with the Burro Burrowah's army. Swurge Deo sensible of the services of the Miris garrisoned several fortress towards Naga with the soldiers of that country. He dispatched a considerable force to the Boorra Gohaign under the command of Papoong Doolakharia Burrowah and Meidaihal Hazarikia to garrison the different forts, and preserve a communication with the grand army. The Burrow Burrowah had now advanced to Marnai Koondth at the distance of 3,400 tars. From that place he proceeded to the attack of Dijwargowng which he plundered. The town had been abandoned by the inhabitants except one old woman. He did not spare the rich effects which were found in the temple of Takooranee. Four thousand Pooras of rice proved a seasonable supply. A few muskets, goats and cows fell into his hands. From that place he led his army to Bagmira Koondth at the distance of 5,500 tars. The inhabitants, however, had all deserted the town except fourteen Cosarees, thence he proceeded to Garay Kanee Koondth at the distance of 5,200 tars where he found sixteen inhabitants. The rice destined for the supply of the army was now expended, and his men were compelled to use the withered leaves and bark of trees for food. His next stage was the Nemal hill where he formed in-

trenchment. His men had a skirmish with three hundred Cosarees at the foot of the hill, one hundred of the latter perished in the fray; the remainder fled and were pursued by 800 of the King's troops, as far as the Lathee hill. The Bithrooal Fokun took post with four thousand men that night on the spot which the enemy had abandoned, and five hundred were dispatched against the Lathee hill. The Cosaree were regaling themselves on the cows and buffaloes which they had killed, when they were surprised by the Burrowah's detachment. An engagement ensued in which forty of the former, only ten of the latter were killed. The Cosaree retired behind trees and directed their fire with such effect, that five of the Burrowah's soldiers perished by musket balls. The enemy at last retreated to the Amlukkeegooree hill, where they fortified their camp. The Bithrooal Fokun's party advanced to occupy the enemy's post on the Lathee hill. Provisions were so scarce that rice sold at the rate of one hundred and a half for the rupee. The Burro Burrowah, however, dispatched a horseman to Swurge Deo with intelligence of the scarcity, the King resolved to supply him with abundance of rice from Assam. A strong party under the command of Moora Hazaree's son attended as an escort. Yet the Nagas destroyed four hundred carriers of rice and compelled the remainder to return to Assam, another horseman was dispatched to inform the King of the urgent necessity for immediate supplies of grain, and of other

important circumstances relative to the success and condition of the army. Swurge Deo issued orders that the army under the Boorra Gohaign should be reinforced with four thousand men, and the latter was directed to increase the number and diminish the distance of his posts. These were accordingly extended by temporary fortifications to Sungarie where he established his head quarters and appointed Meidaihal Hazaree and Munnu Hazaree to the command of the posts he had recently ordered to be occupied by detachments from the main body of the army. One hundred and forty Miris were stationed with the Burh Sentica Gohaign and fifteen hundred men from Dehrrung with Pooreea Rajkoa, Namdungheea Rajkoa and Dhekowmookeea Rajkoa at Kapeelee. Yet the Nagas contained to molest and carry grain to the army. At length the brave Miris attacked the plunderers of Naga destroyed many and compelled the remainder to flee to their mountain. Swurge Deo rewarded their services with donations of money, earrings, cloths. Booteea blankets and Bracelets. Twenty days had elapsed without intelligence from the grand army; at length another horseman arrived. Swurge Deo expressed the greatest displeasure at the Burrowah's incapacity and observed that numbers had perished by the hands of the Nagas as well as by famine. Yet the Burrowah, who had promised much, had not as yet advanced into the Kingdom of Kosaree, but still continued in hills and the

wilds. The Burrowah and his officers received intimation of the King's displeasure and endeavoured to expedite the progress of the army under serious apprehensions of its effects. The troops accordingly advanced to Tooroong at the distance of two thousand tars from Lattkee; frequent skirmishes ensued with the Kosarees who had taken post on the hill of Amlukkee. shots were sometimes exchanged. It was at last determined in council of the officers to attack the Kosarees, in their strong post. The latter yielded and retired to Nadraing. Both parties secured their respective camps with intrenchments. Nadraing was at the distance of three thousand and sixty tars from Amlukkee. The King's army followed to Nadraing and from thence in pursuit of the fugitives to Maeebung at the distance of two thousand tars. The King's army had now marched thirty five thousand and sixty tars from Biswehnat through the hilly country and had possessed ten hill forts and fourteen fortresses in the plains. In the plain of Meibong there were four fortresses, the plain was twenty four thousand six hundred and forty tars in extent from Copilee to Maeebung the distance was fifty nine thousand seven hundred tars, and the interval contained fourteen fortresses, the army arrived at the capital of Maeebung on the fourth day of Fagoon, the inhabitants had evacuated the fortress and the town. Seven hundred muskets, some of them ornamented with figures in brass, 220 maunds of sulphur, ten pots of Copper, six

large copper drums, 120 suits of steel armour, twelve elephant's teeth, 500 swords, 60 Buffaloes, 800 Cows, three hundred and twenty persons of different ages and sex, fell into the hands of the captors, many of these articles lay concealed underground and the plunder of the temple of Takooranee was not inconsiderable.

Temporary defeat of the Kacharis.

The Burrowah intrenched his army to the north of the fortress; but was soon induced to remove to the East as the soldiers complained of the impropriety of placing their camp in a direction which it had been usual to convey the bodies of persons who died in the fort. His intrenchments extended one hundred and eighty nine tars, on the east side; on the west one hundred and eighty one; on the north seventy three; on the south, eighty nine; at this place the Burro Burrowah was seized with an alarming complaint.

A reinforcement from the King.

The King now gave orders that a considerable reinforcement should proceed to Copilee under the command of the Pawnee Fokun, grandson of Phoos Burrowah, Coliaburheea Fokun. Pawnee Ubeipooriea Rajkoa, Pawnee Khologooriea Rajkoa, Ouperdoyunghiea Rajkoa, Burh Ubeipooriea Rajkoa, Senteea Kohur Rajah, Dimorrooa Rajah, Googooa Rajah, Khooweiy Rajah, Khozeiy Rajah, Panbooreea Rajah, Laloongh Rajah, Mikeer Rajah. Tapakooseea Rajah and all the Rajahs of the district contiguous to the hills. The Patur Fokun, Nowbeissa Fokun, Khondikoi Fokun, Rajnayowg Fokun and the three Dangurreeas

with a great number of nobles remained in attendance on the person of the Monarch.

Corps of the reinforcement.

The reinforcement under the command of the Pawnee Fokun was composed of the following corps. His usual establishment of one thousand and sixty men, under the command of Pawnee Roidungheea Hazaree; Four hundred and ninety four veteran under Koamirriddah Hazaree, one thousand two hundred and 5,714 veterans and recruits under Sinatoliea Hazaree; 1,800 under Dehmazee Hazaree, 1060 under Khaga Hazaree, 386 under Seringheea Hazaree, 411 veterans under Namaneebassa Hazaree. The Coliaburheea Fokun's army was formed of one thousand and nineteen veterans and recruits under the command of Tairai Hazaree; nine hundred and sixty-nine under Munnipoorica Hazaree; nine hundred eighty under Dehoolica Hazaree, 726 under Tookareea Hazaree. The detachment commanded by the Burh Gohaign Fokun was formed of eight hundred and forty six veterans and recruits under Uzanibassa Hazaree, five hundred and twelve veterans under Kaloohulwa Hazaree and four hundred and sixty nine musketeers under Shompah Hiloeedaree. Nara Kohur Fokun Commanded one thousand two hundred and forty eight recruits and veterans under Biluttia and Ouper Doyungheea Hazarees; three thousand and fifty under Burh Ubeipooreea Hazaree; two thousand and seven hundred fifty-eight under Pawnee Ubeipooreea; five hundred and sixty under Khoroo

Ubeipooria; two thousand four hundred and fifty six under Pownee Kologoorea, one thousand one hundred and eighteen under Torkologoorica. One thousand three hundred and sity-three under Namdungheea. These were drawn from Goahawtee.

The army of the Koolol Burh Gohaign was formed of nine hundred and sixty two recruits and veterans under Soonteea Kohur; Four hundred veterans under Dimorooya Rajah, Eighty two under the Pawnburreea Rajah, hundred under the Tapakooseea Rajah. These were drawn from Coliaburh.

The army of the Ghurgoina Khondikoi Fokun was composed of nine hundred and seventy-three recruits and veterans under Nohkanree Hazaree, eight hundred and twenty nine under Khoolol Hazaree, three hundred musketeers veteran and recruits under Burolooa Hilaeedarree; ninety-six musketeers under Gundeeagurreeia Hilaeedaree and hundred and five bowmen under Doyungheea Hazaree. The total amount of these combined armies was thirty four thousand and fifty one, effective men of whom the Pawnee Fokun obtained the command in Chief.

March of the army.

The army left Biswehnat and proceeded by the route of Copilee to Rahah at the distance of twenty seven thousand five hundred tars, intrenchments were formed at this place and parties sent forward to clear the road through the wilds. Four merchants from Cosaree were seized in their way to Dimmorooya. They

declared their ignorance of the road by land, but offered to show the road by water to Tintillikora Sokey in the Cosaree Country. The army advanced from Rahah to Diabeiurmook, where intrenchments were again formed; six days were diligently employed in clearing a road to Tintillikora, whither the army proceeded and threw up intrenchments, the distance from Diabeiurmook to Tintillikora was six thousand and ninety two tars. At that place, the commander in Chief experienced an attack of indisposition of which Swurge Deo received immediate information and dispatched orders of his return to Biswehnat, where expired shortly after his arrival.

Rajmog Fokun succeeded to the commander of the army. Five days were employed in forming a road for the army to Joomna Jellah at the distance of three thousand five hundred and forty tars from Tintillikora, where the troops intrenched themselves; Damanjee Hazaree and Digaldoobie Hazaree were detached with their respective forces against the town, remarkable for a temple of Mahadeo. As the detachment remained a night on the road the people of the town received intimation of their approach and had time to abandon the place. The main army advanced as far as the town on the 27th day of Pooh and formed intrenchment in the vicinity. All the inhabitants had fled except a Kosaree woman and a Bengalese man. The former acquainted the general that previous to his arrival, a God had appeared to the preist of

Easy victory over Hedembeswar.

Huddumbeyswar during his donations in the temple and had informed him that the reign of Huddumbeyswur was no more, that Swurge Deo was the sovereign of Kosaree and that inhabitants should go forth to meet his nobles with the usual forms of obeisance, she added that the inhabitants had fled from the vengeance of the General of Assam, as they had formerly been engaged in the defeat and murder of Khondur Gohaign. The plunder of the temple and town was considerable and consisted of silver, Neypoors and a great variety of other articles. Swurge Deo had heard with much anger that the Hazarees of the army presumed to use Doolahs. Orders were instantly despatched to Khargurreea Burrowah to inflict Corporal punishment on the offenders and Doolah Kakhoriea Sowdungh and Dowdurra Khoikias accordingly received the Chastisement, prescribed for that rank. Eleven Hazarees experienced the same treatment. Six days were passed in clearing a road for the march of the army from Joomna Jelllah koondth to Satgowng at the distance of 4,470 tars. The troops advanced and fortified their encampment in that district. Sometime elapsed before intelligence was provided respecting the state of the country and other particulars. Ubeipooreea Rajkoa was then detached with a considerable force against the town of Satgaowng. The inhabitants who had received intimation of his approach fled along the banks of the Copilee to Dimmorrooya, Shield, Spears,

Drumspades, swords, scythes, fish knives, hatchet, Iron, buffalos' horns, cotton, cows, goats, rice, muskets, bows and arrows and swords of two kinds were found in the place. The Dimmorrooya Rajah despatched nine messengers to ascertain the strength and destination of the King's army to act in the capacity of ambassadors if circumstances should prove favourable; but to return with any intelligence they could procure, if no prospect of a successful negotiations should offer. They were received by the Pawnee Fokun and Coliaburhia Fokun who interrogated them on the object of their mission. The messengers declared they had received instruction from their master to address Sokical Burrowah, to express his surprise that the armies of Swurge Deo should invade the country of a Prince. who had received his honours from the king, and to inform him that two ambassadors from the Prince of Kosaree, Huddumbeyswar were not at Dimmorrooya in expectation of permission to wait on the King's Generals. The Pawnee Fokun communicated every particular to Swurge Deo who dispatched Doolah Kakhoriea Burrowahs to the General with insructions to send three confidential persons from the army with two ambassadors of Huddumbeyswur to inform that Prince, that his offers of an accommodation on the usual terms of amity could not be accepted at present, but that his (the Prince's) ministers were sufficiently apprised of the King's intention, that it would prove

unnecessary to attempt a reconciliation without the preliminary assent of the Prince to the former tribute of an elephant, horses and other articles, the messengers were directed to communicate the King's orders to the Pawnee Fokun that he should follow the ambassadors with his whole army and that Doolah Kakhoriea Burrowah with his associate should attend the embassy to the prince of Cosaree.

On the arrival of the King's messengers, the General summoned a council of the Fokuns and Rajkoas in which it was determined that the Pawnee Ubeipooreea Gunsam Sokial Barrah and another officer should attend the Cosaree ambassador. The embassy accordingly left Kotowa followed by the army and proceeded to Deodoobee Koondth at the distance of 2,018 tars. The ambassadors, soon after returned to the camp. The names of the Dimmoorooya Rajah's ambassadors were Illabhur and Hozaee. They informed the General that the two ambassadors from the Prince of Kosaree had retired to Meibungh on receiving intelligence that the Dimmorrooya Rajah's agents were confined in the camp. The General accused them of falsehood, imprisoned Illabhur and dismissed Hozaee and communicated the particulars to Swurge Deo, who directed that he should by all means continue to seize the person of the Dimmorrooa Rajah. The latter, however, received intimation of the design and escaped to Meibungh. The King heard of his flight with extreme vexation; he

ordered the General and his officers to be informed that their progress was criminally slow, that they were sufficiently cautious to secure themselves by strong intrenchments, but neglected those rapid movement which might enable them to seize the persons and treasures of the several inimical Princes, that they must suppose themselves in perfect security from his resentment, but that he would imitate the example of his ancestors and sever their bodies in two and fill their stations with persons more worthy to occupy their high offices; if they did not appease his resentment by their future conduct.

The Pawnee Fokun led his army without delay to the fortress of Dimmorrooyah at the distance of 3,400 Tars. They were compelled as usual to employ five days in clearing a road through the wilds for the army; which arrived at Dimmorroya after a march of two days. Thirty five days had elapsed since their departure from Rahah. Six intrenchments had been thrown up in the way and the total distance was twenty-four thousand six hundred Tars.

. Doyungheea Rajkoa was detached with a body of troops to take possession of Namurgowng. The inhabitants had evacuated the place and retired to Maeebungh. A few stragglers. however, seized four muskets, nearly two hundred Cows, Goats and two thousand maunds of rice were found in the fortress. Nursing with thirty one Kosarees came over to the army and Namdoyungheea Rajkoa seized forty five.

The General left Namdoyungheea in charge of the fortress and marched on the sixth of Magh to Gaylaymoo at the distance of 4,500 Tars, having employed four days in forming a road through the wilds. In the vicinity thirty eight hills which were known by the appellations of Dapulleeka (small hills). From these flowed twenty-one streams and waterfalls. Only three of these furnished water during the season droughts. The road over these hills was four thousand five hundred Tars in length.

After employing four days to cut a road through the wilds, the General led his army as far as the hill and fortress of Langola at the distance of 4,800 Tars from Gaylaymoo. At this place he intercepted nineteen of the fugitives from Dimmorrooya. The ascent from the foot to the summit of Langola hill was forty-eight Tars and the top in length and breadth forty three. The Kosaree had raised the fortifications of this hill in the war with Soonder Gohaign. The name of the fort was Jutturagurh in breadth and length twenty tars and its walls formed of earth in height four feet. At the distance of two hundred Tars another fortress had been erected in these wars, whose walls of earth were six feet high and seven and half feet in breadth. In the vicinity were several small hills which gave birth to streams of water. The Pawnee Fokun entered the Gurrazooree fort at the distance of one thousand four hundred and eighty tars from Langola, thence he proceeded to Naorung at the distance

of four thousand two hundred and forty tars, having employed five days in clearing a road through the wilds. Hitherto the General had remained in utter ignorance of the fate and operations of the army under the Burro Burrowah, but intelligence was now received that the latter had conquered the district of Maeebungh and was in actual possession of the capital of the district. The General proceeded to the Doyungh hill where he erected fortifications and left Oojani Bussa Hazarikeea in charge, thence he advanced to Landessa hill where the enemy had formed intrenchments of Bamboos to oppose the progress of the King's forces. No practicable ascent was observed on the hill except one which was rendered inaccessible by a river which flowed in front. The elevation was such as secured the garrison from the danger of Arrow and musket balls; while the General's people were exposed to be wounded by every missile weapons and even by stones from the fort. The Pawnee Fokun determined to abandon the reduction of the fort, and in a council of his principal officers detached four Rajkoas with a considerable body of troops, to clear a road through the wild as far as the station occupied by the Burro Burrowah and to employ the ensuing day in forming intrenchments for the main army. He advanced as far as the Beila hill through a wild of one thousand seven hundred and ninety one tars. Half of the road was through this wild and the remainder over a cultivated plain. The whole distance

from Landessa was four thousand one hundred and fifty one tars. The names of the small hills in the vicinity were Hurgilla, Girray and Makoondia. On these the Kosarees had raised fortifications with a determination to oppose any attack from the king's army. Similar fortifications had also been constructed on the Disagupoo hills and on Beila, which overlooked the others, their elevation, however, did not place the garrison out of the reach of Balls and Arrows and the Kosarees might have been dislodged by the King's troops, had the latter been inclined to make the experiment. Within the circumference of the larger hills rose eight of a smaller size with six rivulets that followed through their estuaries. Two only of the rivulets contained water in the season of drought. The General did not think proper to attack the enemy, but advanced to Maeebungh where he arrived on the eleventh day of Fagoon. The distance was five thousand six hundred and eighty tars from the former encampment at the Beila hill. Shooa Pawnee was the name of the hill in the vicinity of which he encamped on the occasion. Moosukai Hazee, Lonzai Hazee, Mahiree Hazee, Aharmogully, Makoor, Dissagoisn, Namra Hazee and Dittaon, were names of hills in the neighbourhood of their route. No water was procurable except at Beila and Maeebungh. The road from Rahah to Maeebungh through the wild part of the country was twenty-three thousand three hundred and seventy one tars. In the interval

were five posts on the hills and six on the plain. The extent of the latter by the road was twenty six thousand six hundred and the total distance forty nine thousand nine hundred and seventy one tars. Thirteen of the hills were very high, seven of a middle size, eighty five small and the total numbers hundred and five. The number of rivers was fifty three, thirteen of which retained water in the season of drought.

Route from Rahah to Maeebungh.

To Tentelly Karay Kaylat (Fortress)	Tars	6092.
Joomna Jellah Koondth	,,	3540.
Khatgown Katoha Koondth	,,	4470.
Deodoobee Koondth	,,	5018.
Khurpawnee Koondth	,,	4080.
Dimenayra Koondth	,,	3400.
Gaylaymoo Koondth	,,	4500.
Longola hill fort	,,	4800.
Ghurra Zooir Koondth	,,	1480.
Nadrung Purbutter Koondth	,,	4240.
Beila Purbutter Koondth	,,	4151.
Maeebonger Koondth	,,	5680.
	Total Tars	51451.

The prisoners who had been seized on the route were in number ...	... 196
Kosaree who came in from the enemy	... 109
Women	... 144
Boys and girls	... 67

Reduction of Cospoor.

The Pawnee Fokun had an immediate interview with the Burro Burrowah at Maecbung. The encampment of the former was two hundred and forty tars from the eastern gate of the fortress and the Mahoor river. The eastern face of the camp was two hundred and twenty-three tars in length; the western 209, the northern 90, and the southern one hundred. At the place the Pawnee Fokun took possession of a brick fort belonging to the Prince of the country which had been evacuated by the Cosarees. The fort was situated on a plain protected by four hills to the south, Mathlmayza Nuttoatihur Didaoaroo and Sompagoori. The interval was two thousand seven hundred tars between the hills on the southern face. On the north side rose the Aila Hazoo, Harripura, Mahoor, Bellagaiy and Bullaqurrun hills in length the same as the former. On the east and west sides, the hills extended eight hundred and forty tars.

About the period of the Pawnee Fokun's arrival at Nadrung, the Burro Burrowah had despatched the Kakuttee Burrowah to the king with information that he had subdued the country of Maecbung and that consequently the march of the army under the Pawnee Fokun became unnecessary. A detachment of four thousand men accompanied the Kakuttee Burrowah who received an additional numbers of men from the Pawnee Fokun. The Kakuttee Burrowah advised the latter during their interview at Nadrung to proceed with all expedition and to form a junction with the Burro Burrowah

as the latter had taken possession of the country of Maeebung.

The king was accordingly informed of the Burrowah's successes but inquired with anxiety if the Prince of Kosaree had been seized. He was told that notwithstanding their vigilence the Prince had escaped to Cospoor. Orders were immediately issued that the Pawnee Fokun should remain in command of Maeebung and the Burro Burrowah proceeded to the reduction of Cospoor with his division of the army. Khargureea, Kakuttee Burrowah's and Bahburreea Katukee were dispatched to the combined armies with these orders and directed to return without delay from Maeebung with the Burro Burrowah's dispatches. The Khargurreea was desired to remain with the army until the latter should have proceeded a day's march towards Cospoor. While they were yet on the road, the King received intelligence of the Burro Burrowah's relapse into his former indisposition. The horsemen who conveyed the intelligence was remanded with instructions to the commanders of the detachment on the road to proceed and occupy the stations of Dimmayra and with the appointment of the Pawnee Fokun to the supreme command of the combined armies. The latter was ordered to advance to the attack of Cospoor with the Bithorooal Fokun. The three officers had now arrived in Camp and a Council of the Commanders was summoned. The Pawnee Fokun declared his readiness to proceed to Cospoor, but dispatched

intelligence of the scarcity of grain to Swurge Deo; that Spies, however, had been sent to explore the roads as far as Cospoor and had reported the impracticability of a passage or difficulties nearly insurmountable, to the progress of an army by a direct route, but that he might clear, the wilds and proceeded by the way of Sampanee; that he expected a supply of rice from Dimmorrooa and that he would remand the Khargurreea Burrowah with intelligence as soon as he should commence his march. The messenger waited on the Burro Burrrowah before his departure and received his orders while the latter anointed his person with oil.

On receipt of this intelligence the King expressed the greatest displeasure, that he should constantly bear of difficulties from his Generals. He demanded in what manner and by what route the inhabitants of the Country contrived to pass and repass to Cospoor; and by what means the Generals had hitherto led his armies through the wilds as far as Maeebung. He observed that the Hazarees seldom complained of obstacles to the progress of their arms and he had just reason to attribute to Cowardice. the difficulties which his principal officers appeared to exaggerate. He expressed his disbelief of the Burro Burrowah's indisposition; who could give the messengers his orders and perform his usual injunctions; and his suspicion that the disorder that afflicted the Burrowah was fear. The conduct of the Pawnee Fokun became the particular object of his indigna-

tion; he had guarded his infancy raised him to the command and title he then enjoyed, yet he dared to hesitate and delay the execution of his orders. His disobedience was of such a nautre as to deserve death; but he should experience his clemency on the present occasion; provided he advanced to Cospoor without delay attended by such of the principal officers as were willing to accompany the army, and send a particular account of such as might refuse to the Monarch. The Daykial Burrowah was remanded with the King's orders and directed to inflict Corporal punishment on Saodung, Doola-Kakhoreea and a Tykulla and to send the son of Nowkhollia Fokun who had exhibited medicines to the Burro Borrowah as well as the Messenger, who had brought intelligence of his indispositions in irons to Assam. Before the arrival of the King's Messenger, Swurge Deo had received a representation from the Burro Burrowah and the Pawnee Fokun that great numbers had perished in the army, and that disease continued to make daily havoc; that the roads rendered Artillery useless, the whole army was much debilitated by disease, and the Generals must esteem themselves extremely culpable if they dared to conceal th condition of the army from the King; that their duty had compelled them to submit these circumstances to the Monarch's consideration, but that they were ready to obey his commands whatever they might prove. In the meantime the King's messenger

had reached the camp at Maecbung. The Pawnee Fokun was informed of the Kings' displeasure, he had allowed the season for action to elapse; he might have accomplished the reduction of Cospoor and the seizure of the Pince's person, had he advanced into the country when he first received orders for that purpose; his procrastination and his frequent plea of difficulties were the result of Cowardice; the King should assemble his nobles and his officers of State to deliberate on the conduct of the General and Commanded them in the interval to return without delay to Dimmorroa.

Alarmed at the energetic resolve of the King, the Generals sent the army immediately to Sampanee at the distance of two thousand tars on the route of Cospoor, but remained themselves with a considerable force at Maecbung. Illabhur was dispatched to the Prince of Cosaree to remind him that his ancestors had received the principality from Swurge Deo, to demand the Prince's brother and a Burrowah as hostages and to declare that if he refused compliance neither Cospoor nor Beekrom-Koonth should protect him against the vengeance of his master and that he should be pursued through every part of the Country. Illabhur was directed to return with the Prince's answer in eight days.

The Burro Burrowah died at Gillaymoo, on the road to Simmayra and the Barro Borpooria Rajah at Maecbongh.

Soadung Burrowah who commanded the army at Sampanee having received no account of Illabhur returned Maeebonghat at the expiration of eight days. In the interval orders had arrived from the King to abandon Maeebung, if they found that station inconvenient and to occupy the fortress of Soondur Gohaign or any other eligible situation. Soon after another messenger arrived with instructions to leave thirty one thousand men at Dimmayra, under the command of Doora Fokun, Caliaburheia Fokun, two Dehingheia Rajkoas and Bussa Rajkoa, that the remainder should proceed to occupy the station of Rahah and that the troops stationed at Rahah under the Fokuns and Rajkoas should repair to Goahawtee.

At this period, the Fokuns. Burrowahs, and Rajkoas from Goahawtee, Ghurgong and other parts of the Kingdom repaired to the Court of Swurge Deo at Biswehnat. Khundikoi Burro Fokun was surprised by the Doora Fokun whose office was filled by Gora Kohur, the Doola Kakhoria Burrowah; and the latter immediately departed to take the command of the army at Dimmayra. The King received information from the Hazaree who commanded troops in the neighbourhood of his residence that the Hazarees of the army had neglected their duty; that in lieu of personal attendance on the parties who had been directed to explore the country and clear the roads the important duty had been entrusted to the management of the common labourers who had neither

inclination or ability to acquit themselves properly; and that the wilds had not been explored nor the roads ascertained or cleared. The delinquents were summoned to the capital and received corporal punishment, Mowkhoa Gohaign and Dehinghiea Rajkoa who had failed in the defence of a fort against the Nāgas were dismissed from the King's service. On the fifth day of Sait, Swurge Deo left Biswehnat and repaired to Ghurgong; and the Burro Fokun took his departure for Goahawtee. The King now received intelligence from the Two Fokuns at Dimmayra of the mortality which still continued to diminish the number of men at that station. He issued immediate orders for the return of the army to Assam, leaving only one thousand men at Rahah under the Command of he Coliaburhiea Fokun.

Rudra Singha's return to the Capital.

On the 18th day of Aswin 1629, Sree Sree Swurge Deo Narain Deo Roodhersing Maharajah, entered the fortress of bricks and masonry at his Capital Rungpoor. On this occasion he distributed numerous presents. Two hundred and forty Cosarees appeared before the King at Rungpoor and informed him that the Prince of Zwointipoor had sent his son to the Prince of Cosaree to propose an alliance that might enable them to extend their united efforts against the invaders from Assam, expell Swurge Deo from Capital and place them in possession of Mohung which had formerly belonged to

the Prince of Cosaree; that Tamruduhtz Narain Prince of Cosaree had desired the son of Ramsing, Prince of Zwointa to inform his father that he should expect a visit from the latter as a proof and a pledge of his sincerety; that Ramsing on receipt of the message notwithstanding the remonstrances of his nobles against an act of such perfidy had led four thousand men against the Prince of Cosaree, surrounded his encampments, seized his person, his son Mahadayvee and the son of Barh Sootia, and conveyed the whole as Prisoners to Zwointapoor. That Ramsing had boasted his superiority in arms to the King's messengers on their way to Bengal reminding them that the whole power of Assam under the Fokuns and Burrowahs had not been able to accomplish the seizure of Tamruduhtz Narain, which he with a handful of men had affected without difficulty, that Ramsing had ordered the Prince of Cosaree to be confined in a house near the residence of the Byragees, whom the former requested to see, when he understood they were the servants of Swurge Deo. He acknowledged to the Byragee that the Princes of Cosaree had received their country from the Kings of Assam, that he had erred egregiously in refusing the usual tribute and his sole hope of liberty rested on Swurge Deo's clemency. The Byragees received presents of bracelets and earrings from the Prince and promised to represent his situation to the King.

The Byragees arrived at Court and presented

the Prince's petition. Swurge Deo observed that Ramsing must not detain the Prince of Cosaree, as the latter was a refractory subject of his Government, who had been expelled from his principality for misconduct; that Ramsing must be reminded of the amity which subsisted between them and the rupture which must necessarily follow his refusal to liberate the Prince of Cosaree. The King desired that the Byragees should deliver this message in the name of the Burro Fokun. Ramsing heard the message with indignation, demanded who the Burro Fokun was who presumed to address him and ordered the Byragees to be punished with death. The punishment, however, at the intercession of the Prince's son was remitted and the Byragees were detained prisoners. To these he added eighty other who were on their return from Bengal to Assam.

Swurge Deo received intelligence of the detention of his subjects and expressed his displeasure that the Burro Fokun had not procured the discharge of his own messengers. The Burro Fokun remonstrated invain with the Prince and the King was induced to send Ramrai Hazaree and Peetambur Khotukee to the Gobah Rajah, Nelee Rajah and Khola Rajah who held districts in the country of Zwointa. The messengers had instructions to remind the Rajahs of the friendship which had formerly subsisted between Swurge Deo and Sundah Soolehtawn to detail the hostile proceedings of the Prince, he had confined the

King's ambassadors, messengers and merchants, closed the Channel of Communication between Assam and Bengal, and interrupted the trade of the former with Zwointapoor. The Rajah acknowledged the confinement of the King's subject, but affected to apologise by an assurance that the Prince had been absent in Silhot during these proceedings that he would probably return in a few days and rectify the mistake to the satisfaction of Swurge Deo.

Four years had elapsed since the conquests of Cosaree and Zwointa when Swurge Deo summoned a general assembly of his nobles at Rungpoor. He expatiated on his brilliant success in every part of the neighbouring countries and proposed an expedition into that part of Bengal which borders on the Coroteea river and was formerly in the possession of his ancestors. The Gohaigns. Burrowahs and Fokuns declared their alacrity to proceed to the reduction of the country as far as the Coroteea river, and their confidence of success under the King's auspicious banners, which had enabled them to subdue the Kingdom of Cosaree, Zwointa and Naga. Orders were accordingly issued to assemble the forces of Assam, with the utmost expedition and the Monarch declared his resolution to proceed with the utmost rigour against those officers; whose corps should be found deficient in the established compliment of veterans and recruits. The Commanders of the several divisions of the army were directed to prepare

Invasion of Bengal proposed.

military and alimentary stores for the troops and to repair before the expiration of the month to Rungpoor which was appointed the place of rendezvous for the united forces of the Kingdom.

On the 12th day of Bhado, the whole army, had assembled at Rungpoor. The corps from the northern parts of Assam presented a petition to the Monarch, in which they expressed their readiness to attend the standard of Swurge Deo and their confidence in the success of his arms, but suggested; that they had left their personal possessions defenceless against the irruptions of the savage mountaneers of Duffala. The Burro Burrowah presented the petition and received a reprimand, for it was his peculiar duty as Governor of that part of Duffala to repress the incursions of those troublesome neighbours. A detachment of eight thousand men were immediately despatched under the Command of the Nowbeissa Fokun and Neay Khodah Fokun to chastise the plunderers inhabiting the Western mountains of Duffala and the tribes that were known by the apellation of Tageen. The detachment proceeded to Bandur Dowah and crossed the Dehingh river. At Sangunnighat the Looicheh was passed to Outercole. The Nowbeissa Fokun encamped on the Mohkulee plain and the Neaykhodah Fokun at Pawneekholee. Nakulee Khatukee was sent to Tageensang by the former and Damodur Khotukee to the Western Duffalas by the latter. The Duffalas

retained the messengers expressed apprehensions for their personal safety if they should venture to attend the summons of the Fokuns, desired the messengers to return and intercede in their behalf, and promised to follow in a few days with the usual presents. They protested their innocence attributed the King's displeasure to the malicious misrepresentations of their enemies requested a regular trial and expressed their ready submission to the most exemplary punishment, should they be found guilty of the crimes laid to their charge.

The messengers returned to the Fokuns with the representations of the Duffalas, but were instantly charged with a traitorous neglect of duty. From the nature of their former appointments, it had been their peculiar province to protect the contiguous districts from the irruptions of the Duffalas and their conduct during the course of the late mission was a sufficient proof of their connivance at the inroads of the mountaneers. They were consequently condemned to the punishment of the Keel and remanded with a peremptory summons for the immediate attendance of the Duffalas. The latter received the messengers on the plains of Miree and accompanied their return to the Fokuns with presents of sixty Maythuns, sixty bags of pepper, hundred and twenty bundle of Mujatee, Allo, Kosoo, Gomdan and a variety of other articles. They were informed by the two Dangurrias that instructions had been received from Swurge Deo to inflict

Dafalas acknowledged obligation to Rudra Singha.

the punishment of death on the two Khotukees, on the individuals of the several guards of the frontier passes, and on the natives of Duffalas, who had dared to descend from the mountains and commit depredation in the plain. The Duffalas declared their implict obedience to the orders of the King, that they had not in any instance failed in their fidelity as subjects; and that they should strictly confine themeslves to the mountains in future. The Fokuns promised them Swurge Deo's pardon, provided they would furnish four hundred men from the Western mountains and two hundred Tageens for the invasion of Bengal.

On the 20th day of Bhado, the King accompanied the army to Biswehnat where he was soon joined by the two Fokuns with the reinforcement of six hundred Duffalas. Their arrival was immediately reported to the Burrowah and through the latter to the Monarch. They were ordered to be supplied with provisions and to attend the army on its march to the West. They were summoned into the presence of the Burro Burrowah who informed them it was the King's pleasure, they should attend the army in the invasion of Bengal, received regular supplies of provisions and be pardoned for their disobedience for which as the ancient subjects of Swurge Deo they deserved the most exemplary punishment. They professed a ready compliance with the Monarch's commands.

The Burro Fokun had now prepared a place

of residence for the King's reception on the banks of the Bhurnudee; and repaired in person with all the officers in the department of Goahawtee, to the King's encampment at Biswehnat. Swurge Deo immediately assembled a Council of the three Gohaigns, the Burro Burrowah and the Burro Fokun. Khotukees were despatched to the provinces of Cosaree and Zwointapoor to command their personal attendance to the head of their forces. Goahawtee was appointed the place of rendezvous. The Prince of Cosaree acknowledged his obligations to the King who had liberated him from confinement in Jwointapoor and restored him to his Government of Cosaree. He requested the ambassador to remain one month at Cosaree, when his troops assembled and proceeded to Goahawtee. The Prince of Zwointapoor requested the delay for a fortnight to convene his troops. The Princes were punctual to the periods they had fixed for the march of their forces. The former arrived at Goahawtee with fourteen thousand and the latter with ten thousand men. For three days they received ample supplies of provisions from the Court; who had now advanced with the whole army to the encampment on the banks of Bhurnudee. At this place the Burroo Fokun, Pawnee Fokun, and the Rajkoas of Goahawtee presented Swurge Deo with ten thousand Pooras of rice, six hundred gootas of salt, six hundred Dho's, eight hundred Rahoo and Burrali fish, one thousand vessels of Ghoor, seven hundred

Rudra Sinha's men and provision at Gauhati.

vessels of Dhigakhur, four hundred bundles of Areca nut, eight hundred Othas of betel leaves, four pairs of golden Kolahs, four pairs of golden Kahees, eight golden cups, eight silver Kalahs, eight silver Kahees, eight silver-cups and two large silver bellas.. These were presented by the Burro Fokun and the Pawnee Fokun. All the lesser Fokuns and Rajkoas laid their presents in order at the Monarch's feet.

The Prince of Cosaree presented ten elephants and twelve horses, the Prince of Zwointapoor, five elephants and ten horses. The former was received with the most particular attention by the King; who addressed him by the name of son and invested him with a Serpoish. He addressed the Prince of Zwointa in similar language and presented him with golden bracelets and earrings. In a Council of all the nobles, Swurge Deo now commanded the Burro Fokun to issue orders for the immediate attendance of the Dehrrung, Burdooriea, Nohdooria Pawntoneea, Balogoia, Ranee, Beltolia, Dimarooa, Tapakooseea, Pawnburreea, Kulla, Nelee, Gobah, Khozai, Gurukiea and Dehingh Rajahs, who arrived shortly after with their respective quotas of men and presents for the King. Each of the chief performed the Khewa before the Monarch.

Ambassadors to foreign countries.

Shortly after the arrival of the Rajahs, ambassadors were dispatched to the following places:—to Delli and Ambar Rajah; Bassa-

puttea Byragee and Huree Khatukee; the presents for the King of Delli were mats of Ivory, fans of Ivory, chessmen of Ivory and a great variety of valuable articles.

To Tripoora:—were sent Bukkhutdoole and Madhodas with letters and presents.

To Beyhar: -Baghur and Orzun with similar compliments.

To Burdwan:—two Byragees, Krishnurrun and Hurriurrun.

To the Rajah of Krishna Sundar at Rungpoor—Mahadas and Bisnudas.

To the Rajah of Pangia:—Hurrichurrun and Ramdas Byragee.

In this manner the King sent ambassadors to all the Nabobs and Princes of Bengal with letters expressed in the following terms:—

> "We formerly possessed the provinces on this side of the Corotea river and we are now desirous to resume them. Do not prove inimical to us. If we remain friendly everything will succeed. Be yours the countries, the Government and the Revenue; mine the name. Act in a manner to preserve peace. Fear not our approach; send friendly answers respecting your welfare without delay."

He presented the ambassadors with cloths, bracelets, Turbans and Earrings and summoned the Brahmuns to invoke to the favour of heaven on the undertaking. All the persons employed on these embassies were either Brahmuns or Sudras. They were ordered to use the utmost

dispatch, and threatened with severe punishment if they procrastinated. The ambassadors performed their mission and returned with satisfactory answers after the demise of Roodhersing.

List of various corps

At his period the three Gohaigns, the Burro Burrowah, Burro Fokun, with all the Burrowahs, Fokuns, Rajkoas and Gohaigns of the Army held a Council during three days in which an exact register was taken of the various Corps which formed the army. The Ouper provinces including the natives of Assam furnished three hundred and sixty thousand men, the Duntial Rajahs of Dehrrung, Beltola, Ranee, Nohdooria, Tapakoosia, Dimmorooya, Zwointa, Cosaree and Purgunia forty thousand. Of the natives of Assam exclusive of the Byragee, Khotukee, Kakuttee, Khabah Pundit, Dole, Sang Kakutee, Zootukeea, Gaigown, Dewleea and Brahmuns two hundred and sixty thousand were effective men.

Quotas from feudatory chiefs and dependent Rajas.

When the Burro Burrowah and Burro Fokun presented the muster rolls to the King he expressed his doubts of the possibility of procuring subsistence in an enemy's Country, for so large a body of men; he should feel the greatest regret and shame of the soldiers of his allies, the Princes of Cosaree and Zwointapoor eventually suffered by famine; the loss of his own subjects would afflict him less, and he recommended that the Generals and Princes would select a number of the bravest soldiers from their respective divisions and dismiss the re-

mainder to the cultivation of their lands. The Burro Burrowah and Burro Fokun during the course of two days had chosen twelve thousand men from the Native Corps of Assam and four thousand from the troops of the Princes of Cosaree and Zwointa, as less qualified for the expedition against Bengal.

The King, however, desired that they would make further reductions of the number of men in the army. The two Generals recommended a division in lieu of reduction of the Army, and Swurge Deo approached the proposal. They were directed to proceed without delay to the Kohndur Sokey and to prepare an encampment for the armies of the King and the Princes on the banks of the Manaha river; to provide six boats with provisions for every Corps of one thousand men and two hundred thousand rupees for the purchase of salt, oil, and other alimentary articles. It was suggested by the Generals that the Harvest of Aghun would afford an abundant supply of rice for the army: that it might be proper to consult the Pundits, Gunnuks, Bailoonghs and appoint a fortunate day for the march; that the encampment at the Manaha river, as well as the stock of provisions for the army would be in complete readiness during the month of Aghun, and the army might move with great propriety at that period. Orders were accordingly issued to convey the stores of every kind to the Kohndur Sokey and to detain the troops in the district of Goahawtee during the two ensuing months.

The Monarch indisposed.

On the 12th day of Aghun, the King was seized with a dangerous malady. He had flattered himself daily with hopes of a speedy recovery, but the month elapsed without the smallest improvement of his health. He conferred charitable donations on all the temples in the neighbourhood. His pious offerings in the temple of Camaca were twelve buffaloes, hundred goats, hundred fifty pigeons, two hundred Rupees, Twenty tolas of gold and a purgunnah in addition to the former lands belonging to the temple. On the temple of Madho he bestowed a large golden vessel, two hundred Rupees, thirty tolas of gold and one Purgunnah. His pious donations were distributed in vain and his disorder increased in violence. Mookule Moora Bhuttsas was summoned. He commanded him as the most intelligent of men to pronounce the period of his death or recovery. The Bhuttsas desired permission to offer his devotions in the temple of Bhubaneswaree Devee and promised compliance with his order on the ensuing day. He repaired to the temple with rich presents from the King and after performing the usual devotions became absorbed in the Dyan. In this attitude his person was soon covered with worms which had crawled from the earth, yet his attention was rivetted on the object of his contemplation. Devee stood before him in the form of a Tiger, yet he altered not his attitude, nor betrayed the slightest emotion of fear. She assumed the figure of a man and

The Mukali muria Bhattacharje

threw him forcibly to a considerable distance out of the temple; he rose, returned and recommenced the Dyan. The Goddess now seized and hurled his person into the shallow water below; again he ascended the temple and resumed his devotions. Devee at last, appeared before him in the shape of a beautiful woman; expressed her curiosity to be informed of the motives of his absolute perseverence after the trials to which she had subjected him. "If my devotions" answered the Bhuttsas "have proved acceptable to you, acquaint me with the event of the Monarch's indisposition and the period of his death or recovery." Takooranee informed him that the King would expire on the 14th of Pooh, in the forenoon. The Bhuttsas entreated the same information relative to the duration of his own life as a reward for his constant devotion at her alter and received her orders to return to the place of his residence where he might expect the fatal hour at the expiration of a year. The Goddess vanished. The Bhuttsas repaired to the presence of the King and offering up his prayers, pronounced the news of the Monarch's approaching death at the end of three days. The King asked if the information was true. The Bhuttsas replied that he could no further answer for the reality of the sentence than that he received it from Takooranee. The three Gohaigns, the Burro Burrowah and Burro Fokun were immediately called before the Monarch and informed of the approaching

period of his demise. He desired them to prepare for the event without delay, and to desire the Princes of Cosaree and Zwointa to return to their respective countries with their followers.

The Ministers in pursuance of the King's orders made the necessary preparations; and confined the Bhuttsas in prison with proper attendance until the event should be known. Swurge Deo ordered Seosingh and his other four sons to attend him in person, and after embracing them with parental tenderness addressed them in the following terms,—

Rudra Singha's death-bed injunction to his sons.

"Take your seats, Remain in friendship; You will thus became Monarchs in your turns. Nothing will succeed if you are inimical to one another. If any attempts are made to place you at variance and many will be made, listen not to suggestions of that kind, but remain united. I had formerly two brothers, but listening to the suggestions of enemies, I drove away the younger. I now perceive my error; continue therefore in friendship, and all your pursuits will succeed; if you prove enemies, nothing. Old and young, you shall all be Kings successively. I have subdued the countries that surrounded my dominions; I proposed the reduction of the provinces contiguous to the Coroteea river: but my design must perish with me, for who will be found capable to pursue my plans?"

Exhausted with speaking he commanded the attendance of the three Gohaigns, the Burro Burrowah and Burro Fokun and directed that Seosing should be proclaimed King immediately on his demise. The Ministers declared their ready compliance with the Monarch's desire and performed the usual prostrations. Swurge Deo seized the hands of his five sons and placed them in the hands of the Ministers. He expired that day at the appointed hour. His body was reduced to ashes on the funeral pile, and a place of worship formed of Masonry, erected on the spot, near the mouth of the Bhurnudee by Dukkhorot Burro Fokun. This image made of stone was placed in the temple and received divine honours under the title of Roodreswur.

The three Gohaigns according to custom issued orders for a general assembly of the Burrowahs, Fokuns, Rajkoas and Seosing was formally proclaimed king. During fourteen days he distributed alms to the poor, charitable donations to the various temples and rich presents to his Nobles. The funeral rites were duly solemnised in the interval. The tribe of Ahum were entertained in the usual manner by the Monarch. The four Gohaigns, Brahmun Pundits received considerable grants of land and other valuable gifts, the Bhuttasas was liberated from confinement and loaded with presents and compliments. The King expressed his belief that he was not only equal to Takooranee, but could be no other than the

Goddess herself in a human form. He deprecated his resentment, apologized for his confinement, presented him with four hundred rupees, one hundred tolahs of gold and the services of ten families.

Siva Singha enthroned.

Hitherto the proclamation alone had placed Seosing on the throne of his father. He had not received the investiture of royalty on the Hinghakhun and Heinglangh. The Gohaigns had not, as yet, issued orders for the erection of a throne; but at the expiration of a month despatched a Taykulla to command the attendance of the Four Gohaigns. The latter immediately consented to the inauguration of the King; and gave directions in concert with the three Gohaigns to erect a throne for the occasion. Seosing was accordingly seated on the Heinglangh by the three Gohaigns on the 20th day of Magh. He was addressed by the four Gohaigns in the following terms.

> "We appoint thee Rajah for the benefit of cows and Brahmuns; thou shalt now treat us accordingly; thou shalt look on thy subjects as thy children and prosper. The Monarch who shows kindness to the Cows, Brahmuns and subjects of his kingdom, shall increase in power as long as he reigns. On these terms we make thee King; treat thy subjects well and our prayers shall procure thee a long life."

The Gosaigns received valuable presents from the King and returned to the places

of their residence. The Gohaigns, Burro Burrowah and Burro Fokun were summoned to receive the King's orders relative to his return to the double capital of his kingdom. He declared that Rungpoor and Ghurgong had remained without inhabitants, and that his presence in those places became indispensably necessary; orders were accordingly issued to prepare houses for the King's reception at different stages. A Taykulla from the Burro Fokun superintended the preparations which were finished in a short time. A great part of the army proceeded towards the capital previous to the departure of the Monarch, in order to obviate the general inconvenience hat might attend the march of so large a body of men.

On the 5th day of Fagoon, Seosing removed to Cajullemook where he remained ten days. From this place he proceeded to Raha, where during a residence of six days he arranged the usual establishment of the Cosaree confines. His next stage was Dundooa. Whence at the end of five days he proceeded to Koonturkan. At this place, twenty days in visiting the neighbouring towns; and in the amusement of hunting birds, buffaloes and deer. Thence he marched to Meezamook, where he halted two days and advanced to Coliaburh. Here he received the compliments and presents of the Khoolos and his people, the Soontias, Khohurs, Saidoorias, Gilladurrias. Bebezias and Biswehnatias. After distributing the usual honorary presents to the various

ranks of his subjects, he directed them to repair to their several districts and the Burro Fokun accordingly returned to Goahawtee with all the officers of that department.

Siva Singha's public arrival into Rangpur.

The King remained one month at Biswehnat and proceeded to Noomulee Bahur, where he amused himself with hunting for eleven days. His next march was Zyantarang which after a residence of six days he abandoned for Deorgown. At this place, he dedicated sixteen days to attendance on all the temples in the vicinity where he performed his devotions daily and conciliated the affections of the Brahmuns and his other subjects by his affability and presents. He now moved to Majoolie where he presented his pious offerings in the temple of Gobind Takoor and Zadorai; Majoolie was the residence of three of the Gosaigns. Khontiaputtar received the King's visit during the thirteen days; Konkilla succeeded; then Guzpoor. At the former he remained six days, at the latter nine. Thence the route lay to Khonaree Nai where he passed six days in public amusements and then proceeded to Rungpoor. He reached the Capital in afternoon of the 13th day of Aswin, when he was saluted by seven Generals, discharges of all the guns in the fortress, amounting to between two and three hundred of Canon. Soon after his arrival he distributed presents to the four Gohaigns and the Brahmuns who had repaired to the Capital. The three Gohaigns and the Burro Burrowah received orders to erect a

Hingharighur; which was completed in four months. He ascended the edifice with the Gohaigns, Burrowahs, Fokuns conferred presents on the Aufurs and Bailoonghs; addressed his devotion to the Sooms, visited Surraideo on the mountain and repaired at last to Gurghong.

After a considerable lapse of time, the ambassadors whom his father had sent to the several Princes of Bengal, returned with assurances of an entire compliance on their part with the wishes of Swurge Deo. During his conversation with the ambassadors he deplored the death of his great predecessor and dismissed them with valuable presents of cloths to their respective places of residence.

Siva Singha the promoter of art and culture.

Seosing imitated the example of his father; his subjects became his children, oppression was unknown; stangers were received with hospitality. Foreign musicians were invited into his country to instruct his own and the Monarch became the author of a large collection of pious songs.

His secret spies were dispersed in every part of his dominions. He received accurate intelligence relative to the conversation of his enemies and his friends of the treatment of Brahmuns, Gosaigns and his numerous subjects. In this manner negligence and injustice was soon detected and punished, integrity and merit discovered and rewarded. His clemency however had rendered the forms of punishment extremely lenient even for the greatest crimes. During the whole course of his reign the

accurate information he received, enabled him to conduct the arduous business of Government with equal vigilance and vigour.

Rup Chandra Bar Baruva.

Rup Sundar the superannuated Burro Burrowah was requested by the King to resign his office to his son Keertisund. He declared his inclination and ability to discharge the d .ties of his high appointment during the short remainder of his life, and reprobated the idea of his son's injurious supercession. The King acquisced in his refusal, but the old minister died at the expiration of two years and was succeeded in his honours by Keertisund. The latter had enjoyed his appointment about two years when Seosing departed his life in 1666, and left the vacant throne to Prehmut Sing his brother. Keertisund resenting his father's treatment relative to the office of Burro Burrowah, refused to attend the funeral rites but permitted his children to discharge that duty to their grand-father.

Pramatta Singha succeeded Siva Singha.

The reign of Prehmutsing was equally prosperous and peaceful, he cultivated the affections of his people by the mildness of his Government a regular and lenient administration of justice; and rivalled the worth of his brother.

An ambassador from Tripura.

About this period, after 8th Aghun 1666, an ambassador from the Prince of Tripoora arrived at the Court of Assam with a variety of presents for Swurge Deo. Among other articles the most remarkable were a bow, a pair of mares of an accurate resemblance, a lady and

her slave with persons and features exactly similar and a pillow covered with human skin. The King's nobles were requested to solve questions, similar to those formerly proposed to Swurge Deo by the Rajah of Dehrrung and received the highest compliments on their character for superior intelligence. They were desired to ascertain which was the mistress, which was the slave. The Burh Gohaign ordered both the women to walk through a muddy path, the slave raised her garments, but the mistress showed no anxiety to preserve her cloths from the mire and the difficulty was solved.

The Prince of Tripoora felt the ascendency of those abilities which superintended the affairs of Assam, solicited the King's friendship, requested that his ambassador might be permitted to reside at Court and entreated favour of a similar compliment from Swurge Deo.

The Burh Gohaign was a man of great intellect, accomplishment and happy talent of humour. The King frequently amused his leisure with the exercise of his minister's ingenuity and many anecdotes of his pleasantry are recorded in the histories of Assam.

Every order of his subject enjoyed and expressed their happiness under the pacific and benevolent reign of Prehmutsing who departed life on the 15th day of Kati in the year 1673.

Mohunmaladeo whose claims of seniority entitled him to the succession, had been deprived of access to his royal brother during

his last illness by the intrigue and violence of Keertisund the Burro Burrowah. On the demise of the King contrary to the wishes and expectation of all classes of men who favoured the regular succession; he was seized by the Burro Burrowah's agents and conveyed to the solitary hills of Namroop.

Then followed Rajeswar Singha.

Rajeswur next in seniority was compelled to receive the honours of royalty. He remonstrated and refused to accept the vacant throne. But the Burro Burrowah with intrepid obstinacy insisted on the inauguration and the Gohaigns yielded with reluctance to the minister's successful violence.

Rajeswur Sing expressed a desire to visit the Northern Districts of Assam as well as the provinces in the department of Goahawtee. The Gohaigns immediately assented to the proposal and orders were issued for the King's reception at Goahawtee, Khatbur and Boota Khuna.

Krishna Chandra, the fugitive prince from Manipur.

At this period, Krishna Sunder Prince of Munnipoor who had been defeated from his country by the Brahma Rajah, fled to the Court of Cosaree whence he dispatched an ambassador to the King of Assam to solicit an interview. The ambassador was detained at Raha until Swurge Deo's orders for his admission could be procured.

Swurge Deo consulted the Burro Burrowah relative to the proposed visit from the Prince of Muggloo. The latter immediately acquiesced in the proposal and the Gohaign

confirmed the propriety of the measure. Two Kutkies were ordered to attend the Prince's ambassadors with an invitation to the Court of Assam. The Prince accordingly visited Ghurgong with a retinue of four thousand men on the sixteenth of Aghun. He presented Swurge Deo with 20 horses, 6000 Rs. cloths of the peculiar manufacture of the country and performed the usual prostration from which as a fugitive Prince he was not exempted.

> He had heard of the fame of Swurge Deo, the mighty Monarch of the East and had come to crave his assistance for his re-establishment on the throne of Muggloo from which he had been expelled by the Rajah of Brahma. He proposed a daughter whom he would resign to the embraces of the King.

Matrimonial relation established with Manipur.

The banks of the Dhekow were assigned for the encampment of the Prince. After a residence of six months the Burro Burrowah adopted his daughter, persuaded Swurge Deo to espouse the Princess and requested she might be considered as his own child. Swurge Deo became enamoured with the Princess after his nuptials and pronounced her queen with usual solemnities, but he declined imitating the example of his brother Seo Sing who had impressed the name of his favourite queen in the coin of the Kingdom.

Two years had elapsed without an effort in favour of the neglected fugitive. At length the King desired the Gohaign and the Burro

Burrowah to consult on the subject of the Prince's former request. It was unanimously agreed that a force should be sent to effect his restoration. Swurge Deo, however, expressed his apprehensions that his people might perish with disease and famine during an expedition of such difficulty and length. The Prince was consulted respecting the nature of the route. It appeared that the road through Raha and Cosaree might prove of too great a length, and consequently less eligible than the route by Dunkhiree and Doyungh through the wilds and over the mountains to Munnipoor. The formation of a road through the wilds might protract the march of troops, and present their arrival at the Capital before the expiration of three months. The King was not deterred by these obstacles. He expressed his gratitude for the Prince's daughter and desired the Burro Burrowah to proceed according to the dictates of his own mind in the affairs of the unfortunate emigrant. The minister issued immediate orders that a road should be formed through the wilds and an army of fifty four thousand men was called without delay.

At this period, the preparations for the Monarch's visit to the Northern frontier were completed and the Superintendents announced their completion to Swurge Deo. The King desired the Burro Burrowah to proceed to Raha with the prince of Mugguloo to desire the Prince to take the route of Cosaree and form a junction with the forces of Assam which would

direct their course over the mountains of Munnipoor. The minister was desired to take leave of the Prince at Raha and return as soon as possible to Court. The Burrowah in consequence of these orders accompanied the Prince to Raha with an army of 30,000 men.

The attempt to open a communication through the wilds with the country of Munnipoor had hitherto proved unsuccessful although six months had been employed in the experiment. Thousands had perished by disease and famine, thousands by the arrows of the inhabitants of Naga. Swurge Deo issued immediate orders for the recall of those who survived, but the Burro Burrowah suppressed the order and directed the workmen to proceed. Disease famine and the Nagas continued their ravages. Again Swurge Deo received intelligence of the distress of his people. He expressed his indignation at the Burrowah's conduct. He had received the throne from his hands and would consequently suppress his resentment, but directed in the most positive manner that the survivor should be instantly recalled. The mutilated army returned to Rungpoor, 38,000 only escaped destruction. The monarch regretted in a feeling manner, the sufferings of the army which exhibited the first instance of distress that any class of his subjects had experienced since his accession to the throne. He desired the army might be disbanded and the emaciated soldiers be permitted to recruit their strength and spirits in their

respective villages before their return to military duty. He resolved on the tour to the frontier. A detachment proceeded and the King proposed following in a few days. On the 13th of Aghun he marched to Khonari Nei thence to Khatbur. The King and his minister received much pleasure from their protracted residence at Khatbur. They frequently visited the environs, and at length removed to Boota Khanee where they continued for a length of time to enjoy the amusements of fishing and hunting. From this place they visited the temple of Takoorance at Foolbaree where the King paid his devotion to the Goddess and bathed in the Pisulla river. Before his departure he distributed innumerable presents of cloths, money and gold to about 14,000 women and children. His next stage was from Boota Khanee to Khatbur, whither he returned after a further residence of two days at the former place, thence he proceeded to Khonari Nei and in a few days to Rungpoor.

At the expiration of a month the King attended by his whole court visited Goahawtee. He had come as far as Deorgown by land and proceeded the remainder of the way by water. He was met at Cajulemook by the Burro Fokun, all the officers in the department of Goahawtee, the Princes of Dehrrung, Raneegoan and other provinces of the kingdom. At Goahawtee he received the prostration and presents of the Rajah of Dehrrung, Beltolia, Ranee, Pantoneea, Moorapooria, Bhologoia,

Silutamooli, Nohdooria Rajah, the Burro Fokun, Pawnee Fokun and all the officers of the establishment of Goahawtee gave and received the usual presents and compliments.

The King now proposed a pious visitation of the temple of Mahadeo near Hazo and desired the Burro Fokun to provide a golden dish a large golden vessel and a Chattree of gold for the occasion. He distributed numerous presents to the Deolia Brahmuns, Takoor, Nasanee and Musicians of that sacred institution. All the inhabitants of the district crowded to behold their Monarch with whose affability they were greatly delighted. The royal disbursements on this occasion were 6,000 Rupees, 100 Tola of gold, ten chests of cloth and other valuable articles. He next performed his pious exercises in the temples of Camaka, Aswucrantu, Zonardun, Kanaibarakiboa, Ugrchtara, Navagraha, Buckhisth and Gopeswar. Among these were distributed 14,000 Rupees, 400 tolas of gold, twenty chests of cloth and other presents. He remained eight months at Goahawtee and returned to his Capital at the expiration of that time. At Coliaburh he received presents from the Katkies of Duffla passes. At Biswehnat he bestowed two thousand rupees and hundred tolas of gold and six chests of cloth, on his eighteen places of worship in the vicinity. He was detained fifteen days at Numolee by indisposition. At Deorgown his donation on the temple amounted to 1,000 rupees, hundred tolas of gold,

one golden vessel and two chests of cloth. At Khonari Nei the inhabitants had collected near two hundred wild buffaloes which afforded the King much amusement in their contest with the elephants. He arrived at Rungpoor on the 5th day of Baisak and received the visits of his officers with great affability, expressing the satisfaction he experienced on seeing them after so long an absence.

Bhubaneswari and Rupavati the Manipuree queens.

Bhubaneswaree the daughter of the Prince of Muggulo and Rupavatee participated the privileges of the Royal Couch. They had no rivals in the affections, though many in the embraces of the Monarch and they returned the preference of the King with passionate reciprocity.

About this period, Swurge Deo visited several parts of the country. At Deorgown he enjoyed the amusement of hunting tigers and received a visit from the Morungkoa Gohaign attended by 2,000 Nagas who preferred their services to the King and were accepted.

Rajeswar Singha died.

On the 4th day of Aghun, Swurge Deo was seized with a disorder which put a period to his existence on the tenth of the same month at Deorgown. The body was consumed on funeral pile and the ministers repaired to Gurgong.

Lakhmi Singha succeeded

The Gohaigns, Burro Burrowah and other officers of Government immediately dispatched deputation to Luckisingh at Burkola who returned to Gurgong without delay and was placed on the vacant throne of his brother on the 20th day of Jeith 1691.

He had scarcely commenced his reign when Keertisund Burro Burrowah suggested and insisted on the propriety of accomplishing the destruction of the sons and descendants of all his brothers. As mutilated, however, would incapaciate the royal progeny from all competition for the throne. Swurge Deo with reluctance, authorised the Burro Burrowah to deprive the royal descendants of their noses, eyes and ears and to banish them into the hills of Namroop. Yet he soon repented his cruelty and expressed his request to the Burro Burrowah, declaring that he had not been happy in the deprivation of his nearest relations. The minister replied that Swurge Deo's order had accomplished and his welfare required the mutilation or destruction of every possible rival, yet he had spared twelve of his relations who he perceived had enjoyed the King's favour while the remainder had been mutilated and banished to Namroop.

During the reigns of Roodhersing, Seosing, Prehmutsing, scarcely a single instance of oppression had occurred. Some trifling complaints were heard during the Government of Rajeswursing, but the reign of Luckisingh was marked by oppression and the misery of his subjects.

CHAPTER V.

DEFECTION OF THE MOAMARIES OR MORANS.

Sotoorbuj (High Priest) of the Moamaries had assembled his people to erect a Namghur at Koanteaputee; such were the numbers of his adherents that the mound of earth on which the Namghur was to be constructed rose in a short time to an enormous size, although each Moamara contributed but an handful of earth. The Gooroo's eldest son, on a particular occasion assembled the chief persons among the Moamaries and informed them of his intention to expel Swurge Deo and seize the country, provided they would join him with their numerous adherents. The chiefs readily acquisced in the proposal and were directed by the Burh Deka to retire to their respective villages until further orders. The Morans a numerous people who resided in the wilds and supplied the King with elephants, joined in the conspiracy and received orders to plunder the towns and villages in the vicinity of their residence, to destroy their opponents and retire to their habitation in the wilds near Khudeea. The Morans executed the Commission with fidelity and intelligence soon reached the

The Marans,

Burro Burrowah of daily destructive incursions. It was as yet uncertain to what particular people these enormities might be attributed. The Naras, Nagas and Morans were suspected. Four thousand men under the command of a Fokun were ordered to proceed immediately against the depredators. In the interim Suddeakoa Gohaign had assembled his forces invain. Many bloody encounters ensued. The Gohaign with great number of his men perished in the conflict. The Dehingheea Fokun advanced by rapid marches to the assistance of the Gohaign and entrenched his army in the vicinity of the Khudeea fortress. The Morans advanced from the wilds and made a desultory attack in which forty of the Fokun's men and ten of the Morans lost their lives. Both parties rushed to the attack on the ensuing day. Victory continued doubtful during an obstinate engagement of five days, at length the Morans succeeded, drove the Fokun's people into their intrenchment and retired to the wilds. At the expiration of five days another engagement took place. The Fokun fought in person for three days, forty of his men perished on the spot and the remainder were at last compelled to abandon the field with precipitation. The General still maintained the contest, but perceiving the flight of his people attempted to regain his encampment in vain. He was intercepted and killed. The Morans lost only six men on this decisive occasion.

Swurge Deo expressed his apprehensions and his sorrow on receipt of this intelligence. He reminded the Burro Burrowah that he had Committed enormities unknown to former reigns, he prophesised the ruin of the kingdom during his own and ultimately desired the minister to send whatever forces and commanders he should think necessary to oppose the plunder and avert impending destruction.

The Burro Burrowah, at first determined to send the Daika Fokun, in command of the army against the Morans, but was deterred by his jealous apprehensions of the power of the latter. Six thousand men under the command of six Hazareekies were ordered to proceed with the Daykomookia Rajkoa. They crossed the Disang river and formed intrenchments on the opposite bank. The Morans had evacuated the country since their arrival and the King's troops had remained in undisturbed possession of the encampment, no intelligence could be procured of the enemy's motions. The Morans lay concealed in their wilds. The Rajkoa detached several parties to scour the country, yet no traces of the enemy were discoverable. At length the Morans issued from their secret recesses. The General led his forces in person to the attack. A conflict issued during the greater part of the day. The Rajkoa was victorious and the enemy fled with precipitation to the wilds. The King lost only six men, the Morans forty.

Raghav, Khora, and Radha and Rukmini.

The Morans now began to perceive the inefficiency of an irregular warfare. They were sensible, they had forfeited all title to the King's clemency and that they had rendered every individual of the tribe obnoxious to certain destruction in the probable event of seizure by the enemy. It was resolved to form and pursue a regular system of Government and warfare against the King. The principal men of the tribe were desired to assemble and chose a Rajah, Burrowah, Fokun and other officers in invitation of Swurge Deo's Government. This system was proposed by the oldest person of the tribe and the authority of age induced the Morans to appoint a Rajah, Burro Burrowah and other officers without delay. The Rajah's title was Deo Rajah and Rago became Burro Burrowah. Kora was the name of the Rajah's father, but was changed on this occasion to Pitree Rajah. The Rajahs wives were Radha and Rookmini.

The new Gohaigns, Burrowahs, Fokuns and other officers assembled in Council and deliberated on the proper measures to be pursued to insure stability to the recent system It was sufficiently obvious to the whole assembly, that the Morans could not contend with the power of Swurge Deo in their present condition. Wisdom, however, might supply the place of numbers and arms; and the expediency of the interesting the royal exile of Namroop in their cause appeared extremely evident. A deputation was accordingly dispatched to the Gohaing

Mahadeo. His fair title to the throne of Assam was urged by the deputies.

"The Burro Burrowah's Tyranny had superseded his lawful claims in favour of a younger brother. All ranks of people reprobated the injurious act. The Morans would surround and protect his person. Their utmost efforts should be exerted to place him on the throne. They would attack and destroy his enemies in his presence. In the event of failure he would at least obtain the consolation to behold the destruction of some of his enemies and to perish honourably in battle rather than serve in exile and disgrace."

The Barajunia Gohaign accepted the offer and expressed his satisfaction that he should, at least, behold the destruction of his enemies. He accompanied the deputies. Soon after his arrival the Morans advanced from the wilds and the Prince led the way exalted on an elephant. The King's army approached to the attack. The Prince with a voice of authority and expostulation demanded if they dared to raise their sacrilegious hands against their lawful Monarch. "Know ye not" he cried, 'my inprescriptible right to the throne of Assam. Know ye not the cruel sufferings to which the Burro Burrowah has subjected your prince, and will ye rise against him in battle?" Silence pervaded the King's army, a cessation of arms ensued.

The Rajkoa who had not abandoned his intrenchments that day received intelligence of

those proceedings immediately recalled the troops and declared his resolution not to oppose the Prince. He withdrew all his advanced posts and purposed to perform his prostrations in the Prince's presence on the ensuing day. His men reposed that night in fancied security. The Moran's spies had gained admittance from the negligence of the guards and reported the Rajkoa's want of vigilance to his countrymen. The Morans advanced in the slience of night, rushed furiously on the negligent or sleeping soldiers and destroyed great numbers with the impudent Rajkoa.

The Burro Burrowah received accounts of the destruction of the army from the fugitives and reported the afflicting detail to Swurge Deo. It remained a subject of doubt whether the Barjuna Gohaign who led the Morans of that day was in reality the exile Prince or a fictitious person exhibited by the Morans to seduce the allegiance of the King's troops.

The Burro Burrowah again received Swurge Deo's order to send the number of men he should deem sufficient against the rebel. The Daika Fokun was accordingly dispatched with twelve thousand men who crossed the Disang and occupied a post on the opposite bank. In a few days the Morans made an attack on his intrenchments. Musketry alone was used on the occasion. The Fokun's people fought from within nor dared to abandon the works. The Fokun lost four men, the rebels six. The latter

at length retired to their encampment. The Morans now harangued the Fokun's people at a distance; expressed surprise at their resistance to the lawful sovereign, the Barjuna Gohaign. The latter replied that they waged not war against the Prince, but against the perfidious Morans who had destroyed the former detachment. The Morans declared that he Rajkoa's people had insulted the Prince and were punished accordingly. They advised the army to respect the Prince's claims and to join with them in his restoration to hereditary honours. The Fokuns people recommended a cessation of hostilities to enable them to deliberate on the subject, and promise satisfactory answer in a few days. Four days had elapsed without any decisive agreement. The Morans again advanced threatening an attack if their army refused to join the Prince's standard. The Fokun's people refused to join the Prince's standard. The Fokun's people replied that they were doubtful respecting the indentity of the Prince, whom they had not as yet beheld that Morans alone had hitherto appeared before them; that they suspected treachery and would for the present equally avoid the friendship and enmity of the Morans. The Morans retired. Hitherto the General has remained utterly ignorant of these proceedings. The Hazarees and Khaikeeas of the army acknowledging the tyranny of Burro Burrowah and the miseries of Lucki Sing's reign resolved for the benefit of their countrymen to support the

Prince's claims. They agreed to assure the General of their ardour to proceed against the enemy, but all events to avoid a contest with the Prince and his Morans. The General now called a Council of his officers. He received the unanimous assurance of their readiness to attack the enemy and their allegiance to Luckising. He declared his intention of attacking the Morans with such of his brave men as were willing to imitate the example of their General.

Once more the Morans advanced to the intrenchments and required a positive answer to their proposal or a decisive battle. An exchange of Musketry took place, but the Fokun at last compelled his people to abandon their intrenchments and attack the enemy in the open plain. After the loss of a few men the Morans fled from the field.

The whole tribe of the Morans had now a meeting in which they devoted themselves to the Prince's service. " We have already," they exclaimed, " made you our King and shall at length make you King of Assam; but your presence is necessary to animate our courage in battle and repress the efforts of the enemy. We request you to accompany us to the field and to advance in front, when Swurge Deo's army shall approach." The Prince yielded a ready compliance to their wishes. The armies now advanced to the attack. The Prince was carried on his elephant towards the King's troops, who were ready to engage. He

addressed the officers with expressions of surprise that they should venture to oppose their lawful sovereign and desired them to destroy him on the spot, if such were their excitable intentions. He had scarcely uttered these words when the Hazaree and Khaikeea fled from the field of battle with their men. The brave General however attended by ten only of his people rushed on the Moran and slew twenty of his opponents. The Fokun was at last completely surrounded with his followers, and the whole perished by the spear of numbers.

The Burro Burrowah soon received intelligence of the General's death and the refusal of the army to oppose the Barjuna Gohaign. He expressed the utmost rage at the conduct of the fugitives, accused them of a design against his life, denied the identity of the Barjuna Gohaign and declared that his destruction should involve the whole in ruin. Yet he mentioned the circumstances to Swurgedeo with his suspicion that the Morans had in reality placed the Prince at the head of the army. The king desired him to pursue the most eligible measures on the occasion. He perceived that his subjects would not raise their arms against his elder brother and lamented his inability to suggest an affectual remedy. The minister ordered the Dihingiea Rajkoa to oppose the enemy with three thousand men. Hologooria Rajkoa with three thousand and Bithurooal Fokun with six thousand.

Since the late success the Morans had abandoned the wilds, and joining with the villages had surrounded the different town with strong fences. Two Moran Deputies accosted the King's troops, reminded them of the Gohaign's claims and the fate of the Daika Fokun and required their immediate junction under the standard of the Prince, their speedy retreat or a trial of their power in battle. The King's offer rejected the former proposals with indignation and accepted the latter with a contemptuous derision of the efforts of the savages, who had hitherto inhabited the wilds. The Morans promised compliance with the challenge on the ensuing day. Five days had elapsed when the Morans appeared before the intrenchments prepared for the battle. The King's troops discharged their musketry under cover of the fortification, the Morans returned the fire, and at length retired to their encampment without the loss of a single person on either side. The Morans again advanced to the attack of the intrenchments led by the Prince mounted on his elephant. The King's troops on viewing the prince scarcely offered a resistance. Two elephants which had been seized after the defeat of the Suddeakoa Gohaign on the commencement of the war, opened a passage for the assailants through the fences of the King's encampment. The army fled in confusion through the opposite gate and crossed the Disang river. The fugitive soldiers were harangued invain by the Generals. They were

assured that flight would not protect them from the fatal vengeance of the Burro Burrowah. Expostulation was invain, and the three Generals were abandoned by the whole army except sixty faithful followers. With these they advanced to meet the Morans whom they reviled as slaves, obnoxious to the most ignominous punishment of mutilation " and shall we " they cried, " flee before the arms of such despicable wretches?" A bloody contest ensued, one hundred Morans and thirty of he King's people had already perished on the field, when a party of the former continued to attack the rear of the latter and slew the Dihingeea Rajkoa. The brave survivors fought with redoubted fury, compelled the Morans to abandon the field and pursued them to a considerable distance. They encamped on the spot. The Morans, however, foresaw the impolity of allowing such intrepid warriors to escape, and resolved at all events to accomplish their destruction. They advanced in great numbers and surrounded the Fokun's party. Victory even now continued doubtful, while thirty of the Morans perished in the attack. At length the Fokun's people sought refuge in plight and abandoned the brave Fokun and Rajkoa who preferred death to inglorious safety. For one hour they maintained the unequal contest and slew fourteen of the enemy. The Morans now closed on all sides and the brave commanders were at length compelled to flee. They plunged into the stream of the Disangh

and were pierced by the spears of the Morans.

On receipt of this intelligence, the Burro Burrowah accused the Gooroo of the Moamaries as the cause of these disturbances. He received plenary powers to act as he pleased on this urgent occasion. Twenty Taykullas under the command of a Barah was sent to seize the Gooroo who was accordingly thrown into prison notwithstanding his protestations of innocence.

Gaipawnee his second son was also seized. The Gooroo acknowledged the adherence of the Morans to his person, disclaimed all knowledge of their proceedings and offered to send messengers to prevent their further depredations. Messengers were immediately despatched but they had secret instructions to urge the rapid approach of the Morans as nothing, but their presence could save the Gooroo and his adherents from destruction. The Morans advanced without delay to the assistance of the Gooroo and encamped at Khogoon Soote. In the interim the Burro Burrowah addressed himself to the Nowbeissa Fokun. He declared his sole dependence to rest on the abilities and personal attachment of the Fokun and officers under his command, and praised his—loyalty and bravery expressed his belief that the fugitives aimed at his own life, his conviction that the Burjunia Gohaign of the Morans was a fictitious person produced for the occasion;

and his hope that the Nowbeissa Fokun would pursue the most eilgible means of accomplishing the destructions of the Rebels. The General replied that every suggestion on the subject was superfluous and that he retained the most perfect sense of his duty to his sovereign. In a few days he led eight thousand men to the vicinity of the post occupied by the Morans and intrenched his army at an inconsiderable distance.

In a few days, the Morans advanced as far as the Fokun's camp. " After the destruction of so many Fokuns and officers dare you also (they cried) provoke your fate?" The King's officers declared heir readiness to fight for Swurge Deo. The Assamese did not leave their intrenchments but discharged their musketry with such effect that fourteen Morans fell on the spot and the remainder fled. The King's troops rushed from their intrenchments pursued the enemy to their encampment, killed thirty Morans and returned. The Fokun's loss did not exceed four men.

The Morans were conscious of their inability to cope with the King's troops unsupported by the presence of the Burjunnia Gohaign. He expressed his doubts of the sincerety of their intentions to place him on the throne in event of ultimate success, but he would readily advance into the front of battle, in order to enjoy the pleasing sight of the destruction of his personal enemies.

On the ensuing day the Morans led by the

Prince advanced to the Fokun's encampment. He addressed himself to the soldiers and Hazarees " Entreated them to abandon the standard of the General as they valued the preservation of their lives, when he should be placed on the throne. The Fokun indeed had been commissioned by the Burro Burrowah his personal enemy, and might therefore be tempted to oppose his arms, but he trusted the General would be abandoned by his soldiers and Hazarees. At all events, he required that the army should immediately join his standard, retire from that part of the Country or dare the event of a battle." The Nowbeissa Fokun exclaimed that his troops were determined, not solely, try the power of the Morans in fight, but to perish or destroy those rebels who deceived even the Gohaign and if successful would soon convince the Prince that his hopes of royalty from those perfidious slaves was fatally groundless. The Prince he repeated was merely the unhappy tool of their rebellious projects. "Too true" reiterated the Prince, "I am sensible the Morans design not the throne of Assam for the Burjunnia Gohaign, but I derive satisfaction from beholding the destruction of the Burro Burrowah's adherents and have, therefore headed the Morans on this occasion." The day was now far advanced and the battle was postponed by the consent of both parties to a particular hour of the ensuing day.

The General assembled his officers that evening. He affected not to conceal the

conduct and the fate of former officers and detachments on this service, but he entreated those who might be disinclined to try the fate of a battle on the ensuing day to retreat from the encampment in the night that he might lead none but voluntary warriors to the field. His officers declared their repugnance to combat against the Gohaign whose vengeance they must inevitably experience in the probable event of his success, yet they agreed to advance against the Morans on the ensuing day, when they were positively assured by the General, that he had obtained indubitable proofs of the deception with respect to the Prince's identity.

At eleven o'clock, the armies were drawn up in array of Battle. A discharge of musketry commenced the engagement at a considerable distance but failed to do much execution. The armies closed and a bloody contest ensued in which sixty of the enemy and thirty of the King's people lost their lives. The Morans were at length completely routed and pursued with incurtious vigour, for a party of the enemy which had lain concealed in the neighbouring wilds, followed the pursuers and slew great numbers. The Assamese fled on every side and the General remained on the field with only six hundred men. He renewed the attack put fifty Morans to death and compelled the remainder to flee and at length retired to his intrenchment, intelligence was immediately dispatched to the King. The necessity of an immediate reinforcement and the impossibility

of contending with so small a force was urged with anxious energy. Preparations were made for the march of another detachment. In the interval the Morans had advanced to the Fokun's intrenchment at an early hour of the morning. The intrepid General led his brave men to the attack without delay. " If I perish " he exclaimed in the hearing of the Moran, " If I perish in obedience to the command of my King, I shall receive my reward in heaven, if I survive and destroy his enemies I shall obtain glory and honour on earth, advantages which it would be vain to expect from a junction with the perfidious Moran's approach, therefore without delay and be assured that I shall either perish or conquer in the Party." Brandishing his Sword he rushed with impetuous fury on the enemy. Sixty Morans were stretched on the field of battle which their companions abandoned with the utmost precipitation. The General retired to his intrenchments with the loss of sixteen men.

Terrified at the reduction of their numbers the Fokun's people assembled that night without the General's knowledge and deliberated on immediate flight. It was obvious, they could not oppose the Morans and they consoled themselves with the hopes of a reception similar to that which former fugitives had experienced from the King and his minister. Four hundred accordingly escaped, favoured by the darkness of the night. The Fokun summoned his officers in the morning. He

suggested the impossibility of further resistance and the delay attending the reinforcement from Rungpoor. Yet he declared his resolution to perish on the spot rather than yield. As he had finished his devotions and repast the Morans were observed approaching. He acknowledged the defection of his people from the suggestion of the Burjunnia Gohaign and uttering a proud defiance issued from his intrenchments. The contest commenced with bows and arrows, musketry succeeded and at length they engaged hand to hand with spears and swords. Thirty of the enemy were soon laid on the plain. The Fokun's people had as yet lost only six men when he beheld himself abandoned by all his soldiers except thirty faithful adherents. In this situation, he was addressed by Rago Burro Burrowah at the head of the Morans who reminded him of the defection of his people and the inutility of further resistance with an assurance of his protection if the Fokun would join the Prince's standard. The General rejected the offer with indignation "shall I" he cried, "associate with slaves condemned to seize elephants for the King's use, whom with a word I could formerly deprive of their noses, eyes and ears, over whose baseness, the sword even of the mean, rung threatening daily punishment. Well, might I become an object of derision to all men and of vengeance to Swurge Deo, who would not fail to plunge my children unto certain destruction. Well might I forfeit my rank, titles and quality. I who, have

obtained the command of six thousand men and enjoyed the privileges of personal attendance on my King. Death is more acceptable than a base existence among the vilest of men and though I was abandoned by all my followers, I should fight while strength and life remained." With these words he seized his spear, shield, and sword and rushed with unsupported ardour towards Rago Burro Burrowah. The latter perceived the spear lanced from the General's hand and retired from the stroke. He fought alone and 20 Morans perished by his single sword. The impetuosity of his first assault had dispersed the Morans in that quarter. The latter resolved to follow and distroy the fugitive Assamese who had now abandoned their brave General and to return with their whole force to affect the destruction of the latter.

The General was now surrounded on all sides by the enemy and still maintained the unequal fight. The Morans dreaded the vigour of his single arm. "Brave Fokun" exclaimed the Burrowah, "what madness impells thee to contend with numbers. We admire thine intrepidity and would preserve thy life." Again the General replied that he should blush to accept terms from the vile tribe of Morans; that he was resolved to die, but not to die alone. As he uttered these words, the treacherous Burrowah approached unobserved and pierced his back with a spear. The Fokun advanced a few paces and fell. He was instantly surrounded by the enemy, but rose with vigour

from the ground and violently tore the weapon from his body with his left hand, while he laid two Morans at his feet with the right.

" Gallant Fokun " exclaimed the Burrowah with astonishment " even in the agonies of death, Your powerful arms has destroyed two valiant Morans." " Vile slave " replied the indignant Hero " didst thou imagine a wound inflicted by a base Moran would deter me from fighting while I have life, can a frog prevent the formation of a lake?" His utterances failed. He fell and expired.

The Morans had scarcely taken possession of the General's late encampment when murmurs of regret were heard to pervade the assembly of the visitors. Every tongue poured the brave General's praise, and their sorrow for the destruction of a man whose powerful arm might have strengthened their cause had he been preserved from death. It became the unanimous sentiments of the Morans that it would be impossible to accomplish their object, if Swurge Deo possessed another General equal to the Fokun.

Exulting in their recent successes the Morans exhibited the Prince in all the towns and villages on their route and desired the inhabitants to remain undisturbed and secure in their possession. In this manner they advanced three stages towards Gurgong.

The Neay Khoodah Fokun had, in the mean time, made two marches towards the enemy at the head of twelve thousand men, when he

received the melancholy intelligence of the Nowbeissa Fokun's fall and the dispersion of his army. He delayed not a moment to communicate the news to Swurge Deo. He was conscious of the Fokun's superiority and could scarcely promise himself the slightest hope of success where the former had failed.

The Burro Burrowah on receipt of this intelligence was compelled to acknowledge the identity of the Barjunnia Gohaign. He now perceived that the people of Assam sought his destruction and would on no account oppose their lawful sovereign and he could not discover a hope extricating himself from impending ruin. Orders however were issued to detain the army in its present situation and a speedy reinforcement was promised.

The victorious Morans approached with the Prince at their head. Elevated on an elephant he was exhibited in every part of the country through which they marched as the lawful sovereign of Assam. In a few days, they encamped within two marches of Gurgong and after crossed the Surrai Deo hills on their way to the Capital. The Fokun retreated before them to the walls of Gurgong; whither he was followed by the Prince's party on the ensuing day. The latter encamped at Barkulla; and the Fokun retreated to Hingdooar. The Morans took immediate possession of Gurgong without opposition. Swurge Deo who was still at Rungpoor urged the Gohaign, the Burrowahs and the rest of his nobility to join the army and

oppose the enemy's progress. They repaired immediately to Hingdooar, but fled as soon as they heard the Prince's voice who admonished them that they were combating for the Burro Burrowah, who had ruined the country. The obnoxious minister hastened to the presence of Swurge Deo and pouring forth a flood of tears entreated the King to flee with him to Goahawtee. The Morans were scarcely a handful of men, yet the numerous armies of Swurge Deo had fled before them. He expressed his conviction that all the Nobles had conspired to accomplish his destruction the King advised him to escape alone, but declared his resolution to await the event. If his brother should find he had been personally guilty of a crime he would, of course, inflict a punishment adequate to his misconduct, but if innocent he would treat him accordingly.

Entered Rungpoor.

The Burrowah retired to his house, desired his children and family to prepare for their safety by instantaneous flight and took boat to Dhekowmook. The eldest son had reached Coliaburh about the same time. The Morans entered Rungpoor advanced in a body to the place and demanded the Burro Burrowah. On receiving intelligence of his flight the Morans sent a party in pursuit who soon seized the fugitive. His son experienced a similar treatment at Coliaburh and the rest of his family fell into the hands of the Morans.

The Barzana Gohaign was now exhibited on the public hall of the kingdom. Swurge Deo

immediately repaired with his whole family to the Prince's presence. He was informed by the Morans that his reign must terminate that day and desired to retire immediately to the temple of Bhurdole. He immediately complied with the order. The Burrow Burrowah was impaled in a few days and all his sons suffered death. Some of the most obnoxious persons were also punished in a similar manner.

The Pitree Rajah, Deo Rajah and Rago Burro Burrowah were appointed to manage the affairs of the Kingdom. They selected from their own tribe, the Gohaigns, Burrowahs, Fokuns and other officers of the Kingdom. A Burro Fokun, Pawnee Fokun and other noblemen of Moran creation immediately repaired to the department of Goahawtee.

Rago Burro Burrowah received the Mugglo Princess into his embrace and the Deoo Rajah was rewarded with the possession of two favourite ladies of the late Swurge Deo. Pitree Rajah was satisfied with his two wives and declined all gratification in the amorous plunder.

Such was the posture of affair at Gurgong for the space of six months. At length the nobility of Assam held secret conventions to deliberate on the means of recovering their consequence. The Moran slaves, it was urged had not accomplished their object by bravery or numbers. The sacred person of the Barzana Gohaign whom they had lately poisoned, had affected the revolution; and their Monarch Swurge Deo

had been expelled invain. They resolved on the extirpation of all the Morans in one night, and meditated a stratagem for that purpose Ram Krishno, son of Zado Tamooli, Behuddur-khain, Nephew of the late Burro Burrowah, Kalita and Kakateea were the next active persons on this occasion. The Natives who inhabited the vicinity of the fortress occupied by the Morans were instructed to observe the strictest silence on the approach of the assailants. The Princess of Mugglio was secretly requested to make an attempt on the life of the Rago Burrowah as soon as the alarm should be given and the fortress appear on fire. The Princess entered cordially into the proposal. In the middle of the night, the assailants entered and the spacious hall was in that moment in flames. The Morans issued from the edifice from every side and perished by the swords of the Assamese. The Rago Burrowah on the first alarm rushed from his apartment, but was intercepted by the weapon of the Mugglio Princess, he lay wounded at her feet. The two Rajahs escaped to Kaloogong, where they soon experienced a similar fate with their wives and families and the Rago Burrowah who had survived the wound inflicted by the Princess perished by the sword of justice.

The close of Lakhmi Singha's reign.

Luckisingh was now established in his throne. The Moran officers in the department of Goahawtee and the Gooroo of the Moamaries suffered death. Behuddar Khain was appointed Burro Burrowah, Sutteiolila Burh Gohaign,

Khooyarigoia Boorah Gohaign, Ram Krishna Bhurale Burrowah, Kakateea, Kania Fokun, Kalita, Soladerra Fokun and all the the assailants who had signalised themselves on that occasion were raised to dignities and titles.

Four months had scarcely elapsed when Swurge Deo gave orders for the execution of Seringh Rajah, Teepawn Rajah, Behuddur Khain and his nephew. After another interval of four months the Kalita Fokun was dismissed from his office.

He had now accomplished the fourth year since his restoration when he was seized with a mortal disease and expired on the fourteenth day of Jeith.

THE
HISTORY OF ASSAM.

PART II

HISTORY OF KAMRUPA

KOCH KINGS.

PREAMBLE TO THE HISTORY OF CAMROOP.

Account of the Rajahs who formerly Governed Camroop in the age of Satya Zoog. Race of Asuras.

The race of Khumburakhoor descended from Brahma, sat on the throne at Rungamatie. Khumburakhoor was succeeded by his son Mohirung who removed the seat of Empire to the Meihir Khoohur mountain in the off province of Beltola, his son Guttukakhoor established his royal residence to the west of the Khoronica mountain. Bisnoo having destroyed the latter placed Nurukakhoor in the Government about the middle of the Treta Zoog. At the commencement of Colizoog Krishnadeo displeased with the conduct of Nurukakhoor, put him to death and established his son Bhugudutt on the throne; the latter perished in the wars of the Pandoos and Kouros and was succeeded by his son Dhurmupal. Ruswipal his offspring ascended the throne on his father's demise and left it on his death to his son Kampal. Nineteen Princes of the race of Nurukakhoor held the throne in succession.

At this period Bikrumdicheh dismissed a horse from his stables for the performance of a Zayga. The devoted animal was off, seized

by Khoobahoo, and Bikrumdicheh immediately led an army against the Captor. The latter accompanied by the queen and his son Khooball fled to Himalaya where he addressed his supplication to God. At the expiration of the Coliezoog Khooball shall rule the whole world and the dynasty of the line of Nurukakhoor shall terminate with his reign.

Khoomutie the Muntree of Khoobahoo ruled the country for several years.

Afterwards Jitaree, a Chatree came from Drabir, paid his devotions to Madhow and became Rajah of Camroop. He established his residence on the Roobayasull mountain and gave rise to a line of seventeen Princes, who ruled the country in succession to the time of Ramsunder. In the capital of the latter resided a virgin of the Soodreh caste, who attended by several companions visited the Lohicheh for the purpose of bathing. Berhampooter captivated by the beauty of the damsel conveyed her beneath his flood. A son named Arimuttu was the result of their embraces. Arimuttu slew Doolubindreh, Rajah of Bayhar, called Comoleswur and succeeded to his Government. From thence, he proceeded to Camroop attacked and destroyed Ramsunder and established his throne at Baijurghur where he constructed a fortress. Sometime after he abandoned Baijurghur in favour of Prehtawbpoor to the North of Bishwenaut where he erected a fort. Thence he removed his seat of Empire to Camroop. Phengooa Khoonur, nephew of

Doolubindreh resided in a fort of his own construction at Soanparuda under the Government and in the service of Arimuttu. The former contrived an amourous intrigue through intervention of a female florist with the principal queen of the Rajah and entered the Royal residence by means of subterraneous passage. The prince and his officers of state received intimation of the intrigue, siezed the criminals, buried them alive in one grave surrounded with thorns and massacred the wife and children of the Khoohur with the whole family of the florist.

The Monarch perceived that his Paterh Muntree were shocked with the late cruelties and having invoked the name of God he resigned his breath.

His son Khookurang succeeded to the throne and after a reign of several years departed life at Asukrantu leaving the Government to his son Khootarang who repaired to the fortress of Prehtawbpoor and placing his son Merigang in the Government died at Biswehnaut.

Merigang before his demise had annexed to his dominions the whole extent of country between the Corotea river and Khattadia. He died without male issue. Four Princes of this family ruled in succession from the year 1160 to 1400 when the line of Arimuttu became extinct. The Barabuina commences a new dynasty at this period and became Rajahs of the country.

During their Government Fooletanbole son

Invasion from Gour.

of Hussein Shah, King of Gour, Undehgeik Huddee, Nabob Mussulungazee and Kaloo Dewan visited Camroop and destroyed the temple of the Gods. They were attended by twelve thousand Toorkie and Fooletan died at Goroorasul. The 'Barabuina continued in possession of the Government during a period of sixty two years at the expiration of which the curse of Buckist compelled Mohadeo to assume the person of Hurriamundul the Kons and Parbutee that of Hira, a female of the same tribe. The offspring of their embraces during the period of their incarnation obtained the name of Biswehsing.

Hitherto, Camaca and Madhow in the country of Camroop had remained destitute of Brahman, Kaist and other high caste, but Nurnarain and Silarai partial to this part of possession called Brahmans, Kaists, Cultivators and Tatees from Ruttatainooli, Narainpoor, Qulungpoor, Balia, Brahmehpoor, Bunder and Bordowa and settled the foreigners in Camroop.

At this period, Ramram, Damodor, Khunkur and Madho four Gosais arrived in Camroop. The boat and effects of Deo Damodor perished in the river, opposite to Tatimora, but the Gosais escaped on a plantation tree. Ramram, Khunkur and Madho dispersed to different parts of the country; while Deo Damodor remained at Manikoot, where he was visited by Sree Saitanya. The latter became his Upadeshak (Gooroo) and instructed him to officiate in the same capacity among the inhabi-

tants of the country. The three Gosais returned to Manikoot on a visit to Madho where they found a Brahmun of the name of Rutten, occupied in the perusal of some leaves, which in answer to their enquiries he informed them was the Sree Bhagawat.

CHAPTER I.

GENEALOGY OF THE PRINCES OF CAMROOP OF THE RACE OF BISWEHSING.

Fabulous origin of Biswa Singha.

In former times, twelve Mais-Cosaree families resided on the Tikonily hill. The house of Hurria Mundul presided over the others. He had two wives—one was called Leela and the other Heera. The latter had one day prepared Hurria Mundul's repast, and was carrying it to the place where her husband was at work; when she was accosted under a Hileeka tree by Mohadeo, who had assumed the form of her spouse. Heera surprised at the unusual encounter demanded why he had abandoned his work to meet her in that place. He pleaded excessive hunger and her uncommon delay enjoyed the repast and caressed her on the spot.

Hurria Mundul returned in the evening and accused his wife of having neglected to provide his usual aliment. She expressed her astonishment at the accusation and related every particular of their interview under the tree. Hurria Mundul in great perplexity of mind retired to rest. Mohadeo explained the mystery

in a dream, and assured him that a boy should be born who, in the course of time, was destined to become a Great Prince. He prohibited his future connection with Heera and his usual labourious occupations and directed him to perform his daily devotions under the tree whence he should find a sword and a shield that he would perceive a monkey on the branches of the tree, of which he was to form an image, that he should place the image in his house facing the East and consecrate one day in every year to the performance of religious exercises before the idol, that from the moment the image should turn its face from the East to any other quarter, his son should become a great Prince.

Birth of Biswa Singha.

In the month of Baisakh, on the day of Bihoo, both the wives of Hurria Mundul were delivered of boys. Leela's child was named Sisoo and Heera's Bikhoo. Bikhoo attended kine in the wilds to the age of seven years. He had laid himself down to rest one day, when a Gom Khap approached and raised his crest over him, but retired without doing mischief, the child was cautioned by the parents not to keep in the fields in future; yet he ventured to disobey their commands everyday and the snake as regularly approached and retired. The parents at length became witnesses of this extra-ordinary scene and were lost in astonishment. Several children attended herds of cattle in Bikhoo's neighbourhood. They formed themselves into a society of which Bikhoo was

appointed Chief, others obtained the rank of Burrowah, Senaputtee, and the little society was distributed into various orders. In all disputes Bikhoo became Umpire. The fame of his justice was spread through the neighbouring villages and the inhabitants from all quarters attended his hall of justice, which had been constructed on a hill in the vicinity. His power increased with his fame and he now ventured to seize refractory persons by the hands of his emissaries. At length the inhabitants who revered him for his justice and dreaded his power, acknowledged his sway under the title of Gorookia Rajah.

His former companions among the cow-herds assembled and formed a great number of swords of Sowa wood, they could not procure iron with these, they subdued several towns and their chiefs began to court his alliance.

At this period, Khoroo Buinia King of Upper Assam sent a messenger to require his attendance at Court, and to demand his reasons for taking possession of towns which were under the King's protection and Government, he returned an indignant answer that he should immediately commence hostilities against the King, if the latter hesitated to attend him in person. The King prepared for war. His soldiers were armed with bows and arrows, shields, spears, hatchet and swords. The Gorookia Prince's people fought with their swords of wood and shield and yet they totally defeated the King's troops and killed the

Monarch with many of his people, the plunder was considerable especially in the number and variety of weapons of which he took immediate possession and returned to his place of residence. He was saluted Bishehsingh in his return by the principal men of all the neighbouring towns in the year 1449.

During his adolescence a boy from each of the families of the hill had attended the Kine with him. He raised each of the companions of his childhood to an office of dignity under the following titles :—Bhokoora Karzee, Paroo Karzee, Nisala Karzee, Soorsal Karzee, Khotanund Karzee, Maya Karzee, Poornu Karzee, Bholicy Karzee, Biroo Karzee, Khoranund Karzee, Hurrisunder, Ripoonjuy, the last was not descendant of any of the families in the hill. The whole management of the principality was entrusted to the twelve Karzees.

Narain Buinia about this time dispatched a messenger to the Prince, who he was ordered to address in the following words— Narayan Bunia's challenge.

" Bisweh, who wert lately a Cow-herd who made thee Biswehsing and a Prince? As thou dost value the safety, attend me in person without delay."

The messenger's name was Roosinat. He had orders from the King of Assam, on no account to pay the usual compliment due to Prince. Yet the moment he beheld the Prince, he complied with all the forms prescribed on similar occasions. He ventured however to

deliver the King's message and was remanded with a proud defiance, that the Prince should destroy Narain Buinia as he had exterminated the former King, and that unless Narain Buinia appeared before him on the morrow, he should proceed with his twelve Karzees to execute his treat without delay.

The King assembled his forces and repaired his fortress. Biswehsing and his Karzees appeared before the place which seemed too strong for an attack.

They encamped near the fortifications and the Prince addressed three of the nobles by letters, their names were Runjeet, Kalkaytoo and Dhuma. He required them to deliver the King into his power and promised to reward them with rank and riches. The offer was accepted, he reiterated his promises with the most solemn oath, required a similar pledge of their sincerety and desired to be informed respecting the day on which he should take possession of the fortress. The messenger who was entrusted with the letter had concealed it in a bamboo which he used as a walking stick, as he approached the outpost he was challenged by the guard who advanced to seize him. He fled without delay leaving his cloths and bamboo behind when the circumstance was reported to the King, he ordered the bamboo to be hit and the letter was discovered. He concealed the contents of the letter from the Nobles, yet a few persons became acquainted with the circumstance.

Narayan Bunia betrayed by his nobles.

The three Nobles were now summoned to appear before the King. Runjeet attented him into another apartment and was charged with traitorous correspondence. He declared his innocence, but was immediately committed to prison. The companion of his guilt oppressed of his fate collected their adherents and fled to Biswehsing. Runjeet suffered death. As soon as intelligence of their defections reached the King, Narain Buinia abandoned by his principal nobles fell an easy sacrifice to the Prince, who seized the fortress and slew the King. He was enriched by the plunder of the place and his favour increased by the additions of the forces of Narain Buinia. All the Buinias who remained joined his standard. These occurrences took place in 1455.

The Dehinghiea race of Kings, at the time reigned over the Southern provinces of Assam. Swurge Deo now issued orders to his General Tonekam Burh Gohaign, Saopata Boora Gohaign and Konuksing Buro Patur Gohaign to subdue the whole extent of Camroop with an army of one hundred thousand men Part of the army proceeded by land and part by water. They reduced the country to subjection and reclined on their victorious arms near the Corotea river. From this place the Gohaigns dispatched two ambassadors to the Prince, Gouraswur. One thousand men and presents attended the embassy.

Tarungh and Silia were the ambassador's names. The Prince expressed his astonishment

at the appearance of a people entirely new to him. The presents were also novelties and he questioned his nobles respecting the country from which these extraordinary people had come. He had heard of their arrival in the vicinity with an army of one hundred thousand men. The ambassadors informed him that they were the subjects of Swurge Deo Maharajah whose residence was at the distance of a journey of seven months, that the King, their master had sent an army of 15,000 men towards the east and another 60,000 under the commands of his son towards the South, with orders to subdue countries of Cosaree, Zwointeea, Muggulloo and Tripoora, that he had reserved a guard of eighty thousand for the protection of his person and capital and that his son the Gurgoia Rajah at the head of one hundred thousand men, had subdued the country of Camroop as far as the river Corotea, that Sree Sree Swurge Deo having heard Prince's power had directed them to demand his friendship and in the event of a refusal to commence hostilities against him.

"Goureswar consults his nobles."

The Prince assembled his nobles to deliberate on a proper answer. He observed that it was a maxim inculcated in books of authority to accept a proferred friendship and to repulse an improvoked attack. He desired their opinion on the subject of the King's proposal. The ambassadors were summoned into his presence once more and directed to explain the conditions of Swurge Deo's friendship.

They proposed that the Prince should immediately accept the King's presents, but hesitated for sometime before they ventured to insinuate that he should resign his daughter to Swurge Deo's embraces. The Prince laughed heartily at the last proposal, declared the King, was extremely welcome to his daughter and that he should rejoice to hear Swurge Deo had married her, as the alliance would prove a certain pledge of his friendship and security against hostile attacks from that quarter. He dispatched his daughter to the Gurgoia Rajah without delay under the charge of one of the noble men, who accompanied the ambassadors with presents of elephants, horses, servants, females slaves, and a variety of other articles; his duaghter's name was Rajoosee Kumari. He gave the town of Sarepoor, Patilazaha, Aygarahindoor, Camroop and Dhaykeree as a dowry with his daughter. Swurgedeo had little occasion of territory and the Prince's alliance appears to have been the sole motive of the embassy.

The Gurgoia Rajah had now erected a temple of masonry for the reception of the image of Takooranee on the banks of the Corotea when Biswehsing received intelligence of his motions and led an army against him, but was soon compelled to retreat after an unsuccessful attack on the King's army. He retired to his former residence and dispatched an ambassador to the Gurgoia Rajah with an offer of submission to the King's Government and presents

of Praval, Pearls, Bakhar and a great variety of curiosities of Bhootan. The Burh Gohaign with the acquiscence of the King's son and the other Generals informed Biswehsing that two proposals was accepted and that he should receive charge of Camroop, as far as the Manaha River which had been ceded to the King by the Prince Gouraswar, provided he would become responsible for the revenues to Swurgedeo. Biswehsing accordingly received charge of that half of Camroop in the year 1456.

At this period, the interest of Swurge Deo and Biswehsing became so strongly united that the latter expelled the race of Buinas from the upper part of Assam and annexed those provinces to the dominion of Swurge Deo. Several Cosaree settlements existed between Bootan and Camroop which he also reduced under the King's Government. The Prince of Nepal was subdued next and his subsequent conquests extended over numerous principalities, the chiefs of which were compelled to pay tribute to the King. The Prince of Bootan dispatched ambassadors to solicit the friendship with an acknowledgement of his own inferiority, and he received very valuable presents also from the Prince Gouraswar.

An expedition aganist the Assam king.

Biswehsing sensible of his power was mortified to reflect that he had received his honours from the king's ministers (Patru) and resolved to turn his arms against Swurge Deo to seize his dominions and become sole Monarch of Assam. He collected a large army and march-

ed towards the Upper Country as far as the district of Tamoolbaree. He formed intrenchments for his troops in the vicinity of of Kaeekoosee. Swurge Deo received intelligence of his motions and dispatched his minister at the head of a powerful army to oppose him. Bisweh terrified at the sight of such numerous forces led with precipitation to his former place of residence, where he arrived in the year 1468.

Biswehsing had eighteen sons in the following order. Order of birth:—Nurunarain, Silarai became Princes, Gohaign Sundur, Gohaign Khooking, Gohaign Brishyaketu, Gohaign Ramnarain, Gohaign Anundh, Gohaign Dippching, Gohaign Hemudur, Gohaign Naignarain, Gohaign Zuaggote, Gohaign Rupsundeh and Gohaign Messa, Gohaign Surja were the names of the younger sons. Biswehsing gave them every accomplishment of education and was anxious to ascertain which of them deserved pre-eminence. Bishwasingha's sons.

He gave orders that all should abstain from food during the course of twenty four hours, nor eat a particle of anything until they should meet in his presence, the ensuing day. Eighteen articles were concealed in separate pieces of cloth; *viz*:—Salt, Plantain, Tin, Lead, Brass, Iron, Earth, Gold, Bakur, Fish, Vetch, Rice, Grass, Rice without the husks, Treacle, Coarse sugar, Stone, Cotton and Arecanut. These articles were placed in an earthen pot and deposited in the temple of Takooranee under

charge of the Brahmuns, a Dhurmupootru contained the names of Gods and decree that the person who should draw forth the parcel of earth, was destined to Govern the principality. The paper was likewise included in the vessel of earth. On the ensuing morning after their daily ablution, they repaired to their father's presence in the Public Hall where he sat in state to receive them. He desired that each should pay his devotions to Takooranee, draw one of the parcels from the vessel and present it to him. He first opened the parcel of salt and immediately pronounced the person, who had presented it, to be unfit for any office but that of a cook. The plantain was an omen of the enmity and obloquay of all mankind, Tin argued a character of falsehood, Lead poverty, Brass a competency, Iron heriosm in war, Earth a throne, Gold the possession of Great riches, Bakur success intrude, Fish excellence in hunting, Rice husbandry, Grass the life a woodcutter, Rice without the husk a life of ease without labour.

Treacle intoxication, Coarse sugar a supernatural supply of daily food without any personal exertion, Stone a character of excessive fear, Cotton a character of truth and Areca nut the occupation of a dealer in that article.

Biswehsing now resigned the Government to Nurnarain and Silarai, appointed his Prime Minister. He gave each of his other sons a village containing one hundred and twenty families for their exclusive subsistence. These

villages were formed into a distinct district under the name of Khoroor Bhag. Biswch Singh appointed a fortunate day for the ceremony of his resignation. He apprised Nurnarain, that although he had received his own title from the minister of Swurge Deo, he transmitted the honours to him as an independant Prince and forbade him on any account to pay tribute to Swurge Deo or to any other Monarch. Yet he counseled him not to make war on the king during the existence of his present ministry whose power he had experienced in battle; but to commence hostilities after their demise.

Naranarayan succeeded Biswasingha 1555 A.D.

As soon as the Solemnity was concluded Biswchsing vanished and Nurnarain commenced his Government in 1477 (A. S.).

presents to Swargadev.

Nurnarain established a mint and issued coins in his own name during the commencement of his Government. After a considerable lapse of time, recollecting his father's admonitions, he dispatched two ambassadors Khotanund Karzee, Ramayswar Brahmun to solicit the friendship of Swurgedeo with presents of a bow and arrow, two mares, one cushion, two Sengha fish. The ambassador was instructed to put the following questions to Swurgedeo " which extremity of the bow, tree was nearest to the root in the original tree? Of the two mares which was the dam? Of what place the fish natives?" The Ambassador proceeded to Sersang the residence of the king, presented the article, and proposed the question. They were

desired to retire to their houses and informed that they should receive the answers previous to their return. Swurgedeo consulted the Purbutia Bura, Burh Gohaign on the occasion, and the ambassadors were summoned to attend. The king through his minister expressed his satisfaction at the embassy and presumed Nurnarain had recollected that his father had received the title of Prince from his minister; The Bura Gohaign. He added that they should receive explicit answers to the questions they had proposed that the two first presents were worthy the acceptance of a Monarch, that the very sight of the cushion contaminated the beholder, that it ought not to have been sent, and the Prince must have presumed Swurgedeo's Court destitute of person of understanding. The Gohaign applied a hot iron to the cushion and the fish, an intolerable stench immediately arose from each. The fetor of the former resembled that of a burning corpse; of the latter, Ordure. He pronounced th covering of the cushion to have been made of human skin, and the fish to have frequented water impregnated with ordure. He tied a string to the middle of the bow and plunging it in water, immediately declared the end, which had been nearest the root in the original tree. The mares were ordered to be led about for a considerable time, they were then placed close together, when the fold began immediately to lick her Dam. The ambassadors were now with Sundee and Damodore, in the

same capacity from the King. They were received by the Prince and desired to return and inform the King that Nurnarain had resolved on an expedition against Comoteswar (Gouraswar) and that he should again despatch ambassadors to Swurge Deo, as soon as he should have reduced that country to his obedience.

Durlabhendra.

Doolubindreh, the son of Comoteswar at this time governed Bayhar. He died and left his dominions to his son who was now in his minority. Nurnarain obtained an easy conquest of the country and soon after beheld the God in his sleep (of Comoteswar), who directed him to establish his residence and his throne in Bayhar, and gave him an umbrella as the ensign of royalty. He obeyed the inspiration and became great Monarch.

Naranarayan's hostile march against Assam.

After a considerable lapse of time Purbuttia Burh Gohaign died; the news reached Nurnarain in six months. Khora in the interval succeeded to the throne of Assam and Nurnarain led his disciplined forces into the eastern countries. His army amounted to sixty thousand men. Gohaign Comole proceeded with a detachment, in front to clear the roads for the march of the army. He advanced as far as the river Khooderie; on the right, lay the mountains of Duffula, the left was occupied by a party of the King's troops, Gohaign Comole formed a road between, Duflula and the Assam outpost. Sillarai led the Van of the army, and Nurnarain followed in the rear. He was joined on the

route by the Buinias, whom Swurge Deo had expelled from the upper district. The people of Bootan likewise joined his standard and consented to pay him the tribute of Horses and Gold, which they formerly paid to Swurge Deo, as every precaution was taken to prevent plunder, the villages remained inhabited and in their usual state of cultivation. In this manner, he proceeded to the eastward as far as Narainpoor; at this place he was joined by the Buinia, a Brahmun, from whom he received an elephant with a reinforcement of men. He soon reached Sinatolee, where encamped and formed intrenchment in the year 1483 in the month of Magh :—

Chilarai at chinatoli 1562 A. D.

He left Sillarai in command at Sinatolee and proceeded himself to Haboongh. He now experienced considerable opposition from the chief of the Country, but continued to advance his victorious arms on all sides. The people of the country had heard that Nurnarain never deprived cows of life, that he paid great respect to Brahmuns and was extremely kind to the poor. They tied threads in imitation of the Brahmuns over their shoulders, mounted their cows and advanced into the presence of Nurnarain, who immediately inquired into the motives of their visits; he was informed that they had heard of his clemency to the Brahmuns and that they were of the Brahminical order. He countermanded hostilities immediately, and returned to Sinatolee where he remained fifteen days.

Swurge Deo in the interval had received intelligence of his hostile proceedings. He was resolved in the Council of the Patreh Muntree, that an army should immediately proceed to oppose the invader. His forces accordingly marched to the Dehingh river and occupied the fortress of Singdewar on the Southern Bank. Sillarai immediately led his forces to the attack, crossed the Dehingh and engaged the King's army for seven days with doubtful success. Victory at last declared for Sillarai and the army fled from the field of battle. Sillarai pursued the fugitives as far as Mesaghur where he was joined by Nurnarain. They erected fortifications at this place in the month of Bysak of the year 1485. Chilarai's victory.

At this period, Swurge Deo abandoned his capital and retired to Sarrai Kurung, a place fortified by nature with an amphitheatre of hills and one difficult passage. He despatched an ambassador to Nurnarain with the elephant Roocmooah and the horse Pakeeraj as presents. The ambassador was instructed to remonstrate on the subject of Nurnarain's unprovoked hostilities to remand him of the friendship, which he had formerly experienced from the King and to propose that each should remain in the peaceable enjoyment of their respective possessions. Baign Gohaign and Soontiea Kooar were ordered to follow the ambassador with numerous presents. Nurnarain acceded to the proposals and resolved to return to his dominions accompanied by all the ambassadors and the presents. Swargadev retreated to Charaideo.

Sillarai was followed by a great number of the peasants, manufacturers and artists of Assam, whom he had either forced or enticed away. During his progress towards the west, he determined on an expedition against Hirumbh, near the Zewointa country. On his march, he was overtaken by a messenger from the king, who had orders to expostulate relative to the subjects of Assam, whom he had taken from the country, to accuse him of treachery and to declare that no man unless a person of the Vile tribe of Cose could have been guilty of such conduct. Nurnarain informed the messenger, that he had now performed a march of three days, that he should resign the country, which he had passed to the King, that he should establish a post on the spot where he was then encamped, and consider the districts on this side as forming a part of his dominions, and all on the other as the property of Swurgedeo, that he should not compel any of the subjects of Assam to accompany him up to Bayhar, but leave those who might be unwilling to proceed in the countries on this side of the limits, he had fixed between their respective possessions. The messenger returned to the King with this answer, yet Sillarai compelled the subjects of Assam to accompany his march. Nara Khoodah a physician and a pundit were the principal persons among the emigrants. Sillarai returned to his country, Nurnarain proceeded to the southward and accomplished the conquest of Hirumbh and Zewointa which

he annexed to his dominions, superseding the dependants of the former princes by persons attached to himself in all the offices of the Government. From these provinces he had his army by the route of Irsal as far as Karamee, where he received a visit and valuable presents from the prince of the country with whom he performed an alliance on condition that the name of Nurnarain should be stamped on his coins. Thence he turned his arms to the southward and having prescribed the limits of each district to the several princes of that part of the country, he marched to Satdewar where formed a junction with his brother Sillarai. At this place he appointed Governors, regulated the boundaries and fixed the revenue of each district. The combined armies now proceeded to Pandoo where they crossed the Berhampooter. The Hazoomuta brook, a branch of the Berhampooter communicated by two mouths with that river. The lower mouths joined the waters of the Berhampooter immediately above the Hateemora hill. Nurnarain ordered the channel to be carried round that place and the hill was soon insolated, although the work was performed with spears, swords and the hatchet of Bootan. From this period, the brook received the name of Kurgursoota.

Naranarayana's palace.

Nurnarain marched from Hateemora to Coraibaree, crossed the Berhampooter and arrived with his brothers at the capital of his dominions. To the southwest of the capital of Bayhar stands the fortress of Bagduar, sur-

rounded on all sides by extensive wilds. A horse in full speed might reach the confines of Bootan in six hours from Bagduar. The interval formed a part of Nurnarain's possession. The Zotoodaka river lays at the distance of about two hours of a horse's speed to the north of Bagduar. It flows to the southward and falls into the Toorakha rivulet, while in size or depth resembles the Baroolooa. To the northward of the Zotoodaka, about the distance of three hours flows the Monakha, which winds like the former and falls into the Torookha. The Monakha in breadth rivals the larger rivers. The Garor arises from the latter and falls again into its channel after a progress of about twenty four minutes to the southward. It is dry in the season of heat, but navigable in the rains, and about the breadth of the Scinsa. The Toorakha flowed at the distance of twenty four minutes from the Gorora; on the banks of the Toorakha, stood the capital and palace of Nurnarain. The river in the season of the rains was equal to the Hazoorsuta and did not become dry at any season of the year. At the distance of two hours from the Capital of the northwest was situated Khalmoraduar. Beyond this Jalpayswur the residence of a prince, still further the district and Gopalpoor and Contiguous to the last, the Muggur country. To the eastward of the capital of Muggur, at the distance of about an hour and forty minutes lay Pestarar. Half of the interval was totally uncultivated but the remainder in a state, of high cultivation inters-

persed with villages. The Sahura country jointed the latter, and was famous for a temple dedicated to Baneswur Gosain (Mahadeo). About the same distance from Sahura existed Dabo Seebasar, beyond the latter the Kowra country, still further in succession, the Khoonkole river which surrounds Kowra, Kootagat to the East, Gomar to the South. The Sibapria river intersected the island of Kowra; the residence of the chief of Kowra was on the banks of this river; no inconsiderable stream. About the distance of twenty four minutes beyond this, flowed the river Gadadhar still further about an hour, the Ghurghurria river, the Nawatara an hour and twenty-four minutes, the residence of a chief was at the distance of forty-eight minutes. Forty-eight minutes farher to the East Mestaduar, two days farther the Country of Bootan. From this the country was uncultivated to the distance of four hours and thirty-five minutes. To the west of Bagduar, about the distance of twenty-four minutes stood Lalbasar on the banks of the Giddoree river, flowing to the south and resembling the Seinsa in its size. Three hours from the latter runs the Rukla in a direction from the north and afterwards turns to the east in size equal to the Barolia. One day to the southward was situated the Bettabari Country, from thence to Rungpoor nine hours, to the West of Rungpoor flowed the Gahghatt river, which ascertained the limits of Bengal. A market town on the other side of the river fixed the

The limits of Bengal and Koch Behar.

extent of the Bengal Government in that quarter.

Expedition aganist Gour.

After a residence of sometime in the capital of Bayhar the two brothers resolved on an expedition against the Country of Gowree. They were defeated by Gouraswur and fled with the utmost precipitation. Nurnarain escaped into Bayhar but Sillarai who had concealed himself in the neighbouring wilds was taken by Gouraswar's people after a desperate defence during numbers of his assailants with his bows and arrows. when the latter were expended he continued for some time to defend him with his bow. He was thrown into prison and confined in irons for a twelve month when he continued to send Nurnarain intelligence of his situation, advising him to discharge the Gohaign whom he had brought from Assam.

Chilarai taken prisoner.

But soon released.

About this period, Gouraswar was wounded by a snake, medicines and incantations were equally unsuccessful and his whole Court were in the utmost distress. Sillarai received intimation of the accident and proferred his assistance which was immediately accepted. He desired that a pill which he had enclosed in a piece of cloth, should be presented to the view of the Queen. His orders were obeyed and the queen revived the moment, she cast her eyes on the remedy.

From this time Sillarai became the adopted son of Gouraswur and received a wife from his hands.

After a considerable lapse of time, Sillarai in-

vited Nurnarain to attack the possession of Gouraswur and promised to deliver the country into his hands. His brother obeyed the summons, led his forces into Gouree and surrounded his encampment with strong intrenchments; Sillarai dispatched a messenger to inform him of the number of troops which were kept in the different districts of Gouree and to desire he would charge his guns and prepared for action, intimating that he should very soon join him with his forces. A junction was no sooner formed than they proceeded with their guns against the Castle of Gouraswur which was taken after a great slaughter of his people. Gouraswur perished in the pray and his country was annexed to the Government of Nurnarain, the brothers returned to Bayhar. Capture of Gour.

During the reign of Nurnarain, Bathobai Panteswur absconded from his country and led fourteen thousand men through the countries of Cosari and Zewointa to the capital of that Prince. Nurnarain summoned eighteen Rajahs to his court and placed them under the order of Bathobai on whom he conferred the title of Prince (Rajah).

Sukrudehtwz (Chakradhuj) who had succeeded to his father Bathoba's honours refused to attend the summons of Nurnarain, who seized and confined him in prison for twelve years as a punishment for his contumacy; Nurnarain however, received some particular intelligence which at last induced him to release and remand that Prince to his former Government.

Release of Bhim Gohain.

On a particular occasion Bheem Gohaign and Maharaj Nurnarain were on amusing themselves with the game of Bassa. The queen (Mahadoi) was present and observed to the Prince that Bheem Gohaign was a great man with a bad name and requested he would change it for one more worthy of his high character. She added that the Prince's absence for a single day was always a cause of affliction to her; what therefore must be the distress of the Gohaign's family suffering under the affliction of so long an absence. She entreated the Prince to expedite his return to his wife and children.

On a subsequent occasion during a game of Bassa, the Prince changed his name to Sundarnarain and promised to liberate him if he were fortunate enough to win again. The Gohaign succeeded and obtained leave to return to Assam. Three days had scarcely passed when the Prince was informed that Sundar Gohaign had not as yet proceeded on his journey. The Prince sent for him and inquired into the motive of his delay. His answer was conveyed in the following terms:—

> "I shall refuse to leave a solitary being even in Paradise and prefer the torments of hill amongst any companion. I cannot return alone to my country and must remain in exile, unless you liberate all my countrymen with me."

In a few days, the Prince proposed terms similar to the former and promised to dis-

charge all the subjects of the King of Assam, if Sundur Gohaign should prove successful, at the game of Bassa. Victory declared in favour of the exiles and Nurnarain informed the Gohaign, that as many of his countrymen as could contrive to pass the Toorakha river between sunrise and midday should be permitted to return to Assam, but that the others must remain in Bayhar. Sillarai, who had received intimation of the Prince's orders, sent immediate directions for the removal of every boat to a distance. On the ensuing day the Gohaign found a small boat and conveyed as many of his countrymen over the river as his limited means would allow with these he returned to Assam.

CHAPTER II.

ilarai's death and his Success or Raghudeo.

Sillarai had erected many temples to the Gods in various part of the country, he had traversed, and now resigned his breath at Bayhar. Sillarai left a son named Ragoodeo of exquisite beauty and an inhuman disposition. Nurnarain showed him every mark of friendship from his regard to the memory of the boy's father. He, therefore, possessed the power as well as the inclination to oppress the most wretched individuals in every part of the country. Ragoodeo had one day mounted the Raimoo elephant to conduct it to the river when he was met by Nurnarain who observed with vexation that the noble animal had decayed considerably since his brother's death, and that no care was taken of his household since that melancholy event. He directed that the elephant should, in future, be kept near his own residence. The horse Pakiraj was not in better condition and he gave the same directions relative to him. The natives of Camroop who had been Sillarai's attendants and now remained with his son suggested to the latter that as Nurnarain had appropriated the elephant and the horse to his own use, he might soon treat

Ragoodeo's Camroop attendance in a similar manner and leave him entirely destitute. They advised him by all means to quit that part of the country. Ragoodeo complied with their wishes, informed Nurnarain of his intention to visit other countries and passed over the Soncose river with an army of twenty thousand men. He encamped near the town of Geela and under the tree of that name. An Omen induced him to raise fortification on the spot. where he had observed a snake destroyed by a frog. He confined the charge of fortress to a strong body of troops and immediately summoned Mangobinda, a southern chief to attend him in person.

Raghudeo's rebellion aganist Naranarayan.

In the interval Nurnarain received intimation of his proceedings, and commanded his attendance at Bayhar. He refused compliance with the order and witheld the revenue of the country. Nurnarain immediately despatched his twelve Karzees with a large army against his rebellious nephew. The generals were instructed not to attack the party with arrows on with musketry, lest Ragoodeo should perish in the promiscuous conflict, but to seize the culprit alive. Gohaign Mudun was appointed Commander-in-chief of the Prince's army. He encamped on the western bank of the Soncose whence he dispatched two ambassadors to Ragoodeo to acquiant him with the orders he had received and to require his submission and personal attendance. Ragoodeo rejected the summons; an engagement

ensued and Gohaign was defeated and and compelled to retire beyond the Soncose. Ragoodeo returned to his fortress, while the unsuccessful Gohaign and Karzees proceeded to Bayhar and acquainted Nurnarain with their failure. He resolved on an expedition in person against the refractory chief and encamped with his numerous forces on the bank of the Soncose. Ragoodeo received intelligence of Nurnarain's approach and dreaded to encounter so large an army. He repaired his fortress, armed the women of his soldiery with muskets. bows and arrows and stationed them on the ramparts. Nurnarain advanced in sight of the fortification and was satisfied of Ragoodeo's fears, when he beheld the walls guarded by women. Nurnarain however still retained a parental regard for the rebellious youth and determined to resign the country on one side of the Soncose in his favour, provided he agreed to stamp the name of Nurnarain on his Coins.

Raghudeo's dominion.

The Soncose therefore became the line which fixed the limits of their respective possessions. Ragoodeo received also the title of lesser Rajah, but it was stipulated that the latter should transmit the horses and gold which Nurnarain formerly received from Buxadwar and the cloths (Pal Kapor) from Baygher in the usual manner to Bayhar. After the ratification of this agreement Nurnarain returned to his capital and Ragoodeo to his fortress he had erected. The latter continued with great re-

gularily to transmit annually the tribute of horses, gold and cloth to the Prince and reserved the revenue of the country for himself according to agreement. Nurnarain departed his life sometime after and was succeeded by his son Lakimenarain. Ragoodeo seized his opportunity to withold the tribute of Buxadwar and Burnaghur and struck coins in his own name. From this period he became an independent Prince who paid no tribute to any other monarch nor acknowledged the superiority of any other prince.

His Son, Parikhits attempt on his father's life.

His coutiers, about this time, seduced his son Parikhit to attempt his father's life during his sleep. The names of the conspirators were Himnarain, Indrunarain, Zuddorai, Bawakhing, Mukurdutz, Durmunarain, Mankhing, Gohaign Kamal, Gohaign Ramsunder, Gohaign Maidan, Jugutpati, Khundarnarain and the general (Baishasaree) who was the prime instigator of the conspiracy. The prince had received information of their design. He placed the figure of a man on his couch and retired to a place, where he might witness the event unobserved. His son approached, struck the figure with his sword, instantly perceived his mistake and fled with precipitation from the house. He was soon, however, seized by the guard, iron fetters were placed on his legs and a prison became his habitation; he confessed that his general had instigated him to the guilt of patricide, and the latter accordingly suffered death. The prince determined on the execu-

tion of his son, removed him to an apartment in the palace and placed a strong guard over his person. The delinquent however contrived to escape the diligence of his guards and fled once more in company with two of his attendants Gopal and Mathura across the Soncose into the dominions of the successor of Nurnarain. Fortunately he had taken one hundred gold Mohurs with him. He despatched Gopal to the nearest market to purchase some refreshment. Gopal brought excellent sweet meats, sugar, milk, and moongkidol. He was again despatched for plantain leaves to serve the office of dishes and for a piece of hollow bamboo to hold water, but Gopal immediately produced a cup and a plate of gold which he had taken care to provide previous to his flight. Parikhit after a hearty meal enjoyed a sound repose under the tree where he had feasted. He expressed his gratitude to Gopal and promised to make him a great man if ever Takooranee should be pleased to make him a Prince. From the place he advanved to the outpost at Bagdwar, when Lakimenarain received intimation of his arrival. He was immediately conducted to the palace where he remained in concealment and received every mark of kindness from the prince.

Death of Raghudeo

At this period, the father of Parikhit died. He left other sons by his inferior wives. His widow who was second in rank intrigued to procur the principality for her son Himnarain, but the late prince's religious counsellor

(Gooroo) declared that he would not succeed to the high office as long as other sons of Ragoodeo's principal wife was in existence, and a messenger was privately despatched to Parikhit, with intelligence of his father's death and the reverse of fortune which awaited him. Parikhit returned without delay and received peaceable possession of his principality. He had scarcely enjoyed his honours above a month when Lakimenarain led an army through Amoorguri as far as the fortress of Geelah. Parikhit advanced to the attack and an obstinate engagement ensued in which Balinarain, the brother of Lakimenarain perished by the hand of Roopabardhli one of Parikhit's noblemen. Twenty of Lakimenarain's prime nobility (Karzee) were taken prisoner by Parikhit. Parikhit's elephant Mahindrehgiri, performed signal service during the bloody contest. Two of Lakimenarain's elephants were seized, the prince himself entirely defeated and compelled to flee with his princes unattended by a single domestic. The noble prisoners were conveyed to the capital and a detachment was sent in pursuit of Lakimenarain with orders to seize him wherever he might be found and if necessary to follow the fugitive prince to his very capital in Bayhar. Lakimenarain took the latter route while Parikhit returned to his palace. He conferred various employments on his noble prisoners and treated them in every respect as his subjects; except Paro Karzee whom he ordered to be summoned into his

presence and to be asked in a threatening manner, what fate he deserved; Paro Karzee replied that he was now in the prince's power and that the latter might dispose of him as he pleased. The prince demanded in an angry tone why he dared to refuse the usual prostration in his presence. The proud Karzee replied that his duty to his sovereign Lakimenarain, forbad him to perform that act of submission to another prince. He was cast into prison and ordered to be beaten daily; yet he continued obstinate in his refusal of the usual prostrations for the space of three months. Lakimenarain at last dispatched ambassadors to reclaim his noblemen. The prince promised compliance on condition that Lakimenarain should restore his father's royal unbrella. The terms were accepted and the royal canopy transmitted to the prince, who instantly liberated the noble prisoners and loaded them with valuable presents before their departure. Paro Karzee was again desired to perform the usual prostration. He complied without hesitation and assured the prince that he entertained the same respect for him as for his own sovereign and that in his eyes they were in every respect equal; but he was formerly deterred from the performance of that ceremony by his apprehension that the Prince might attribute his compliance to fear.

Quarrel with his brother.

Indrunarain, about this period formed a conspiracy to dethrone his brother Parikhit. The latter, however, received intimation of his

design and directed his Mess, Kossaree people to wrench the conspirator's head from his shoulder.

His invasion of Behar.

Parikhit, at this time, resolved to invade Bayhar. He conveyed his army by water as far as the rivers extended and proceeded the remainder of the route by land. Lakimenarain sensible of his inability to oppose the invader, solicited the assistance of the King of Bengal to whom he presented his daughters.

Conflict with Makram khan.

Makrum Khan was accordingly dispatched with an army into Bayhar. He soon attacked and seized Silkoonar, where the enemy had stationed an advance guard. The Governor of Hattisonar fled before him and left the province in his possession. He next advanced to Boorbooree where he encamped and instructed his army. Parikhit, detached a strong force against him under the command of Khareikhat and Phoolguri and sent ambassador to Swurge Deo to entreat his friendship and assistance. He suggested to the King that as his dominions lay between Makrumkha and Swurgedeo's possessions, the Bengal General might invade the latter, if he ever permitted to Conquer the former. Swurgedeo answered that he considered the Prince as an intimate connection and desired he would immediately repair to Assam, where they might form a junction, and proceed with their combined forces against the Bengal General. Parikhit however declined the visit to Assam and engaged the General with his own army. The battle was obstinate. Futtieka fell

into the hands of the Bengalese, from his elephant Runbaura and perished on the spot, but noble animal in his fury destroyed a great number of the enemy by whom he was at last secured. Parikhit perceiving his want of success by land dispatched a strong body of troops by water under the Command of Purundur, who was soon encountered by Koobairkha with a fleet of boats; a fierce engagement ensued in which the latter was killed and his army put to flight. The son of Koobair Khan, however, returned to the charge and Purundur fell in the battle.

Parikhit despatched ambassadors to the Bengal General and proceeded with his forces across the Manaha river to Burnaghur where he encamped. The Bengal troops advanced and formed intrenchment on the opposite bank of that river.

Parikhit Captured.

A month had passed in this situation when Parikhit convinced of his inability to support the contest, summoned a council of his nobles, and after due deliberation waited in person on the Bengal General. He was immediately sent under a General to Dilli in the month of Magh 1534.

The Bengal General soon after returned to Bengal with Lakimenarain in his suit and left Said Babakur in command of the conquered countries, when the Princes were introduced into the presence of the King of Dilli, he ordered Parikhit to embrace the feet of Lakimenarain, as a relative who was his senior in rank

and years, and that both might return to their principalities. Parikhit made a profound reverence to the Monarch and addressed him in the following terms. "How could a Great Prince like thee pronounce so inconsiderate a sentence? If the Dragon destroy an elephant, he does it not from a kind regard to the jackals who feast on the remnant he has rejected. The ocean ebbs and flows for a secret purpose of its view to accomodate its scaly inhabitants, if a son become a sovereign Prince during the life of his father, he will not condescend to embrace his feet. Lakimenarain is indeed very senior cousin, but I boast an independent principality and a title to display the canopy of royalty and must not submit to the disgraceful ceremony."

The King was displeased and directed that he should remain at Dilli. Lakimenarain was permitted to return to his principality and the King desired he would in all occasions apply to him for any article which his own country did not afford. Lakimenarain declared that everything was procurable in his dominions, but requested to be favoured with the steed from Irak and a Poorood Kalee sword of which he acknowledged his country to be destitute. The Prince immediately received the presents with permission to depart. He performed obeisance (Murjee) to the Monarch and proceeded to his principality.

Many years had elapsed, when Parikhit obtained the King of Dilli's permission to re- But released and died 1612 A. D.

turn to his dominions in consideration of a gift of seven lacks of rupees and the admission of his four sons Dhirnarain, Durpunarain, Phoonarain and Bheemnarain as hostages into the King's service. Previous to his departure the king desired he would apply to him for any article he might want in his own country, his answer was nearly the same as Lakimenarain's on a similar occasion, but in lieu of a horse and other articles he requested the favour of the king's protect to which he might pay obeisance at that distance from the original. The King complied with his request but assured him that he was the first person who had received such a favour. He counselled the Prince never to make war on his descendants as it would prove the certain means of his ruin. While Parikhit was on his return, the principal person of Camroop addressed Islamkha, Newab of Dhacka " that the tiger which had been seized was again let loose amongst them with the loss of his tail and that it would be impossible for them to remain in the country." Islamkha dispatched orders to the Prince to leave the portrait with his attendants and to proceed immediately to Dhacka, but declined leaving the portrait. Islamkha having received intelligence of the Prince's approach with the portrait advanced to meet him and paid his obeisance to the dumb representative of his sovereign. Islamkha resolved in his mind, the petition of the people of Camroop and the intelligence he had received from Lakimenarain, that Parikhit

was not in possession of the King's seal. He resolved to detain the Prince at Dhacka. Parikhit, when he perceived no hope of restoration to his dominions proceeded to Allahabad where he died in the year 1534.

About this time, a Newab from Bengal led an army as far as Hadjoo. Balinarain terrified at his approach prepared to flee to the Court of Swurgedeo and solicit his assistance complaining that his relations and connections had joined the Mussalmans of Bengal.

He addressed a letter couched in the most respectful terms to Swurgedeo :—

" Sree Swurge Deo, King of Kings exulted like a mountain of lights above Princes. Thy two feet resemble the Puddum flower, thou art the terror of mankind indominated in battle, thy fame is without stain (Dhaval), thy learning and intelligence without compare, thou art the comforter of the afflicted and of all and therefore art thou called Sukruvarty. All the Rajahs have become one under thy canopy (chattra). All thine enemies tremble at thy name and I am abashed and humiliated with a sense of thy superiority to Swurge Swur Maharajah a thousand prostrations (Pranam). I write with pleasure to Swurge Maharajah who art descended from the King of the constellation (Dewta Indreh, God of the fermament). My ancestors derive their origin from Roodreswur (Mahadeo). By the power of their own arms they subdued this and other countries; I possess not their power, nor can I assert my claims to

their conquests. Attempts are made to expell me from my dominion, if Swurge Deo as formerly will secure me in the principality of Camroop against the effort of my enemies my children and the children of my children shall remain faithful and obedient to Swurge Deo. My ancestors were placed in their throne by Swurge Deo and I shall remain one of his noblemen. I write this address to procure his protection."

He despatched Shellamee Wakeel with this letter to Swurgedeo, who returned a verbal message by Hurreenath Kutukee. Balinarain was informed that the king would not only comply with his request relative to Camroop, but would establish him Rajah over half of his dominions, if Balinarain expressed a wish to that effect and would personally attend Swurgedeo, that Balinarain was not a Prince of late creations, that his ancestors had been established in their principality by Swurgedeo and that the latter would again confer a similar obligation on Balinarain and render him more essential service. Balinarain immediately attended the Kutukee to the Court of Swurgedeo.

Balinaray in in the court of Assam Rajah.

On the Prince's arrival, he was desired by the Patrumuntree to extend his person at full length with his face to the ground, on his admission to the presence of Swurgedeo and to seat himself on a plantain leaf Balinarain declared that such a ceremony ought only to be performed by the lowest of the King's subjects and his answer received the applause of Swurgedeo who

ordered a cushion and (Shape kurratola) similar to those which the Gohaigns used for the accomodation of the Prince, the descendant of powerful Rajah. In their first interview the king expressed his suspicions that Balinarain when confirmed in his Government might ultimately prove his enemy. The latter reprobated such ingratitude " he had been tossed about like a wave in a sea of trouble and had now reached the security of the share under the protection of the King to whom he vowed perpetual fidelity." Swurgedeo expressed " his satisfaction at the Prince's answer and directed that in lieu of Balinarain he should in future receive the appellation of Dhumunarain in allusion to the properiety of his conduct and conversation on the occasion. A vehicle and a barge of state (Keykoora Dulah, Serrah Nao) were immediately conferred on the Prince who received the investiture of the principalities of Camroop and Dehrrung. Although his former dominion was confined to the latter his person now attended by the people of Dehrrung in consequence of Swurgedeo's order.

His return to his dominion.

The Prince repaired without delay to Karakaree gown on the province of Dehrrung where he secured his residence by the usual fortification of the country. He was soon joined by the family and he obeyed implicity the human orders of the king to cherish the poor of provinces while he collected revenue. At this period arrives an ambassador from the Dewah Dhurmah Rajah of Bootan who expires

every evening and revives the ensuing morning. he has exhibited indisputable proofs, before his demise in the evening, he distributes the heads of his necklace among his noblemen. On his resusciation, he claims the particular people from each and is accordingly received as the lawful Prince. The messenger demanded the restoration of the district of Nagamatee on the ancient confines of Bootan which the Princes of Dehrrung had formerly seized and still continued to withhold from his master. Hostilities were declared to be the certain consequence of a refusal. The Prince pleaded the orders of Swurgedeo relative to the limits of his Government, declared his readiness to accept the alternative of war; that he was the grandson of Hookladuhtz (Sillarai) and would dispute the possession of the district with the people of Bootan. The messenger returned with the Prince's answer and Dewah Dhurmah immediately dispatched seven hundred men under the command of Talook to attack the Prince. The latter sent intelligence of their approach to Swurge Narain Deo. He received a reinforcement from the king which he led with his own people against the invaders, the Prince mounted on his horse directed the battle, in which the seven hundred warriors of Bootan are reported to have perished.

Deva Dhurma's rise aganist Balinarayan.

Dewah Dhurmah in the hour of his affliction became sensible of his inability to combat the descendant of Shiva supported by the power of Swurgedeo. He resolved to solicit his friend-

But subsequently an ally.

ship. The Prince declared his wish to accept the terms provided the former consented tc resign Bhoomoora Koondah which had formerly belonged to his ancestor Dewah Dhurmah immediately agreed to relinquish one half of Bhoomoora Koondah and the proposal was accepted by the Prince. On his division the Prince proceeded to erect habitations for the people and to cultivate the soil. From this period, the Bootan Rajah and their people have always testified their respect on hearing the Prince's name, by a gentle inclination of the head (Matadowy).

CHAPTER III.

DARANG RAJAHS.

Sondar narayan—Son of Balinarayan.

Sundar Narain was born about this time. On his father Dhurmma Narain's demise, he was commanded to attend Swurge Deo. The latter informed him that although his youth might exclude him from the exercise of a Rajah's authority, yet on account of his fathers' character and the friendship he always entertained for him, he would immediately appoint Sundreh Narain Rajah of Dehrrung and Camroop. He desired him on all occasions to consult the Burro Fokun at Goahawtee.

A Wanton ruler.

Sunder Narain returned to Dehrrung and established his residence at Munguldoi, Swurgedeo had bestowed three thousand natives of Soontea on his father. The Soonteas were ordered by the young Prince to erect a pious mound of earth (Dowl) of such a height that his turban must fall from his head, when he should attempt to look at the summit. The mound was raised but not to the expected height. The Prince punished the failure by precipitating four of the Soonteas from the top. Their comrades resented the wanton act

of injustice. They complained to Swurgedeo of the unmerited fate of their companions and the want of justice, they declared that if the king should insist on their future services to the Prince they would all retire to Bootan or to Bengal. Swurgedeo litened to their complaints and appointed three Hazarees to take charge of the Soonteas.

Sundreh Narain at this period summoned the principal people of Chardwar where the tribute of Bootan, Onka and Duffla was usually collected to attend his person, with a declaration that Swurge Deo had conferred the charge on him. He directed the Mool to remain in attendance and dismissed the Dewal to their various employments. The principal people refusel to comply with his orders and sent intimation of the Prince's conduct to the King. They were ordered to retire to their respective places of residence to conduct business in the usual manner and the Mool, Dewal and Tewal were absolved from attendance either on the Prince or the King.

His eneroach ment upon Bhutia territory.

The Prince proceeding in his career of violence, plundered the villages and seized the lands belonging to the Rajah of Bootan. The Satdewar (seven passes) were not exempt from his depredation. A message however was soon dispatched by the chiefs of the passes informing the Prince that he must immediately resign the plunder and the lands he had seized or prepare for war. A proud answer was returned that his ancestors had vanquished the Bootan slaves

and established land marks to ascertain the limits of the two countries; that he would not resign, the acquisition of his progenitors, but was ready to encounter the arms of Bootan. The messenger declared that the people of the Satdewar were assembled to assert their rights, that they only claimed the districts within the limits defined by the causeway of Gohaign Comoleh, that they were ready to make the usual presents of Musk and Cow tails (Sower) to the Rajah of Dehrrung and to pay the stated tribute of horses, Cowtails, musks and blankets to Swurgedeo. The tributary articles were immediately presented by the messenger. The Prince acknowledging his dependence on the King of Assam, promised to forward their tribute and requisition to Swurgedeo and to abide by his orders. Swurgedeo however informed the Prince that he had conferred the principality of Dehrrung and Camroop on his father as well as on him in compliment to their high descent and that they might contribute to the glory and advantage of his kingdom. He refused his assent to the alienation of the consented districts and ordered a party of armed men to proceed to Dehrrung and oppose any hostile attempts from the people of Bootan. The King's messenger was instructed to reproach the Prince with the impropriety of such a proposal to enumerate the favours which his family had received from Swurge Deo to charge him with a design of alienating a part of the Kings' dominions, and to inform that his crime

deserved to be punished (Dunda) with extreme severity; that Swurge Deo was induced to pardon the Prince in consideration of the great worth of his father; but he directed that Sundreh Narain should immediately join the King's party with his own men and take possession of the country as far as Bhoomoorakoondah. In the event of a defeat he was ordered to dispatch immediate intelligence to Swurgedeo. The prince denied the actual alienation. He had transmitted the request of a great Prince the Rajah of Bootan, to Swurgedeo to whom the former offered tribute, but that he was ready to lead his own and the King's men, without further delay against his opponents. He proceeded with his armed men to the confines of Bootan. The people of Bootan appeared in great force and the King's Kuttukee exhibited strong evidents of fear when he was addressed by the Prince who charged him with cowardice and desired him as the King's representative to commence and conduct the attack. The Kuttukee declined the honour and requested the Prince to assume the entire management of the contest. Intrenchments were accordingly formed, guns were placed all round at the distance of three feet from one another. The Booteas advanced on horseback armed with bows and arrows and surrounded the encampment. An attack ensued in which both parties lost a few men, the conflict now became obstinate and bloody. The Booteas retired to a distance leaving a great number of their

Conflict with the Bhutias.

countrymen stretched on the field of battle. A messenger was sent to the Prince to expostulate on the treatment of the Booteas had received. They had offered the usual presents to he Prince and the annual tribute to the King, they acknowledged themselves the subjects (khurunea) of Swurgedeo but they could not conceive that it was the duty of a sovereign to destroy those who had submitted to his power. They promised to confine themselves to the former limits of their country entreated the Prince to remand the King's people and expressed a desire to remain on terms of friendship with the Prince in future. The latter returned an answer that he was not an independent Prince and that the Swurgedeo who had appointed him to the principality had sent Wakeels, Rajkoas and Burrowahs on the same expedition. He suggested the expediency of presents to those officers who might be induced to join with him in recommending their request to the Swurgedeo. The Booteas immediately sent presents of gold, cowtails and horses to Swurgedeo's officers and entreated their mediation to procure from the King a grant of the seven passes and seven districts belonging to Bootan. In the event of a successful application they promised more considerable rewards to the Swurgedeo's officers and large presents to Monarch himself. The former promised immediate compliance but they requested the Prince also to address Swurgedeo on the subject. They expressed suspicions that he might afterwards

be induced to contradict their representations and that Swurgedeo might hear that they had accepted bribes which would necessarily involve their wives and children in certain ruin, subject themselves to the most severe punishment and induce Swurgedeo to seize all their possessions. The Prince declined taking any share in a request which had already expressed him on a former occasion to the resentment of the Sovereign. He recommended that they should take a view of the interests ot all parties and address Swurgedeo accordingly. The Fokuns, Burrowahs and Wakeels having deliberated in council addressed the following representation to the King :—

Representation to the King, on behalf of Balinarayan.

"Swurge Deo, Celestial Spirit, equal to a God. We though slaves of your feet according to your commands come to combat the Booteas. The Burrah, Rajkoa, Kuttukee and others represent that we, your slaves have been engaged in a war of seven months and have been victorious. The Booteas have fled. We recommend that they be allowed to possess half the conquered country, that the other half be reserved for the King and that limits be formed between the two. The Booteas, if you order, will pay annual tribute for their division."

Swurgedeo replied that the service on which they had been sent, had been attened with much inconvenience to them. He desired that in conjunction with the Prince, they would

impress the Booteas with a salutary dread of his power, grant their request relative to the capital as soon as possible. His dispatches were communicated to the Prince and the King's officers requested his sanction to carry them into effect. The Prince declined any share in the transaction. He declared his ignorance of the manner of Assam and suspected that if the King should ultimately disapprove of any part of their proceedings the officers might be induced to accuse him as the author.

> "Dewta," They replied, "comply with our request, we will now act as you direct and are incapable of misrepresenting your conduct to the King."

Bhutias subdued.

The Booteas were informed that they must pay tribute to the Swurge Deo, annual presents to the Prince, and grant immediate donations to the King's officers who had come on this expedition. The presents were immediately sent and an agreement in writing (Patru) was drawn out with the usual formalities. They agreed to pay the annual tribute for the ceded country as far as the high road of Gohaign Comoleh which was prescribed as the limits. The King's officers returned to the capital and the Booteas to their country. The Giroowa Nuddee formed the limits of Dehrrung on the south. The Dhankhiri to the east, the high road of Gohaign Comoleh to the north and the Burnudee to the west within these limits, the Prince is established with one hundred and sixty Gote Pyke and appointed Goontia Burrowah over the whole.

The latter was directed to receive the tribute and to manage all transactions with the Booteas. About this period the Burro Fokun at Goahawtee sent information to Swurge Deo that the Prince had been bribed to favour the claims of the Booteas. The Prince was immediately summoned to attend the Monarch. He was accused of alienating the King's domains. He deserved to be deprived of the whole of his possessions. In consideration however of the worth of his ancestors he would only deprive him of the province of Camroop. The latter was immediately put under charge of the Burro Fokun. The Prince replied that the Wakeels had acted as they thought best on the occasion, but that he had incurred the blame. He expressed his readiness to return to Dehrrung.

Sundar narayan died leaving two Sons.

He had scarcely returned to his capital, before Swurge Deo despatched a Wakeel to ascertain the number of men in attendance on the Prince. The latter assured the Wakeel that he had only seven hundred, but on examination his people were found to amount to six thousand seven hundred. Sundreh Narain died about this period in an advanced age, and left two sons. Soorje Narain and Indreh Narain. The former succeeded to the principality at the early age of five years. He remained under the care of his mother at Saraighat.

Survya narayan and Indra narayan.

Expedition of a Bengal Rajah.

Halboo, a Rajah of Bengal having received intelligence of the minority of the Prince and his residence at Saraighat resolved to get possession of his person, and in the event of Camroop,

he trusted to the distant residence of Swurge Deo for the success of his plans. He advanced with a great number of the subjects of Bengal as far as Goahawtee by water. The Burro Fokun and the inhabitants fled on his approach. The young Prince was conveyed on board his boats, with his mother and a single attendant. His first stage was Jugeegopa, whence he proceeded to Silmaree to the banks of the Ganges, to Barktunga and ultimately to the capital of the King at Dilli. The Monarch confined him (the young Prince) in the common prison. He paid his devotions regularly to Mohadeo, who at last gave him assurance in a dream, of an early enlargement from his prison. The God visited the king of Dilli in his chambers a short time after this and having reprimanded him for the imprisonment of one of his descendants, ordered that he should be immediately released, and treated with every possible attention. The king yielded a ready compliance to the order of the God and remanded the youth from prison. Huttansing Jemadar who had seized him was impaled. The king in vain endeavoured to pursuade the young Prince to reside at his capital with promises of every possible enjoyment. The latter continued obstinacy to insist on his dismission, that he might return to his principality and his Sovereign the Swurge Deo. The King admired and praised his spirit. He appointed him a place of residence at Burhmooah and made him a present of the virgin of the Kaistha caste who became mother of a son and a daughter.

The minor prince Suryyanarayan fled to Mogul Court.

CHAPTER IV.

On the departure of the Bengal people with the Prince the King of Assam ordered a register to be formed of the Mool (Standing Militia) of Dehrrung. They were found to amount to six thousand; and six Hazarees were appointed to command them. The whole were transferred to the department of Goahawtee, where they resided under the orders of the Burro Fokun; seven hundred Mool and six thousand Dewal were reserved to the Prince of Dehrrung. In addition to these, the inhabitants who paid taxes (Saingah Summooa) in gold, cowtails and blankets of Bootan and were exempted from military service, were placed under the Burro Burrowah and other officers of Government. The principal subjects of the Prince were appointed Burrowahs and placed under the Prince's orders. All the Gosains of the Province amounting to fifty three were attached to the Prince's department, except four of the principal persons, who were reserved for the King.

Darrang brought under direct control of the Assam King.

When these regulations were established, Indreh Narain the brother of Soorjea Narain was appointed Rajah over the principality of

Indra narayan appointed Rajah.

Dehrrung and yielded the most implicit obedience to all the commands of Swurge Deo.

In the interval Soorjea Narain had acquired the affections of his Bengal attendants while death deprived him of his wife and children. The scene became unsupportable to his melancholy mind and he resolved to attempt his escape, which he soon accomplished in company with ten of his Bengalese servants.

Suryya narayan's return to Darang.

He was pursued by four hundred armed men who advanced within a few hours' march of Jugeegopa where the Prince lay concealed. At the first dawn of day he embarked with his mother and eight attendants on board a boat. He had scarcely left the shore, when his pursuers arrived and commenced firing. The boatswain fell, and the Prince having seized the rudder conveyed the boat across the river into Assam. He soon proceeded to the capital of Dehrrung, where his identity was not immediately acknowledged by his brother. He was informed that the Burro Fokun resided on the post of Swurge Deo at Saraighat and that his orders were necessary for the reception of the Prince of Dehrrung. The stranger suggested the interference of their respective mothers. Indreh Narain's soon recognised, the mother of Soorjea Narain, but expressed her doubts of the identity of her son, unless he should prove to have the figure of a pea on his leg. The existence of the mark was soon ascertained; yet Indreh Narain's mother was by no means satisfied. A reference however was made to

the Burro Fokun, who directed that a suitable habitation should be prepared for the stranger. Soorjea Narain expressed his surprise at the alterations which had taken place in his principality. He had held a Government nearly independant and found on his return that his numerous people had been transferred to the officers of Swurge Deo. He recalled the Mool in the department of Goahawtee. But his brother and the Burro Fokun addressed their complaints to the Swurge Deo, who immediately despatched the Nowbeissa Fokun with seven thousand men and a fleet of boats of which seven were Sarra Nao to destroy the pretender, who had been represented as a Native of Bengal. He had scarcely proceeded on his expedition when the Bhuttasaj Gosaing assured the Swurge Deo that the pretender was the real Prince of Dehrrung whose parents had shewn him much friendship, he entreated the king to spare Soorjea Narain's life and promised to convey the latter to the presence of Swurge Deo The Monarch complied with his request and the Gosaign immediately embarked with six men for Dehrrung. The Nowbeissa Fokun had already invested the fortified residence of Soorjea Narain and certain destruction threatened the Prince when the Gosaing arrived. He procured admission into the fortress and seizing Soorjea Narain by the hand informed him of the nature of his visit and desired him to proceed immediately to the Court of Swurge Deo. As he led the Prince

His identity not recognised at Darrang.

through the camp of the beseigers, he commanded them in the name of the king by whom he had been sent, to refrain from violence.

Soorjea Narain was presented to the king and the following conversation took place.

At last Summoned before the king of Assam.

Swurge Deo, " Pray to the God of heaven, that I may live as many years as your head contain hairs."

Soorjea Narain, " you will enjoy the length of years which your destiny had fixed, the prayer would be vain."

Swurge Deo, " How does the appearance of my court strike you who have seen foreign kingdoms."

Soorjea Narain :—" Your court is not equal to a common market place (Gown) in Bengal."

Swurge Deo :—Eat of the victuals which my people have prepared.

Soorjea Narain :—Wherefore should I eat of your victuals?

Swurge Deo :—Take the dust from under my feet and sprinkle it over your head.

Soorjea :—My ancestors performed their prostrations at a distance, nor covered their heads with dust from your feet, wherefore should I?

Grievances redressed.

The Prince had already complained that Swurge Deo formerly deprived him of Camroop and had now rendered the Prince of Dehrrung still less independent by transferring the Mool of that Province to the Department

of the Burro Fokun. On such terms he desired his brother might retain the principality.

Swurge Deo however, expressed his satisfaction and requested the Prince to mention his wishes. The latter desired he might have eighty men to prepare the intoxicating herb (Bhang). The grant was formally drawn out on brass. The Prince returned with his eighty men and established his residence on the eastern side of Munguldoi. His father's personal property was equally divided between the two brothers.

Indra Narayan despatched against Jayanta.

After a considerable lapse of time, Swurge Deo having received intelligence that the Prince of Zewointa possessed a daughter of exquisite beauty despatched Indrehnarain and the Burro Burrowah with a large detachment to obtain the Princess.

They experienced great difficulties in the course of their march. The wilds were impenetrable and it was necessary to form a road as the army advanced. Provisions were not procurable except in very small quantities. The curtains which usually surrounded the spot where meals were prepared and eaten were lost or destroyed, and the share substitute of a part of their dress scarcely concealed the cookery or the person for whom it was destined.

On their entrance into the Zewointa country Indrehnarain received a visit from the Prince. The latter expressed great satisfaction, and a desire to know the object of his mission he

requested his presence at the Capital of which place he was accordingly attended by Indreh Narain. The Prince of Zewointa was now informed that Swurge Deo having heard of the beauty of the Zewointa Rajahs' daughter had commissioned him to obtain her either by persuation or by force. The latter replied that he was not destitute of means to repel violence; but as he had formerly experienced the friendship of Swurge Deo, and had now received the honour of a visit from a Prince, whose ancestors stood so high on the records of Fame; he would cheerfully comply with the request of the king. Compayswuree, the Zewointa princess accompanied Indrehnarain and was received with rapture by the Swurge Deo, who conferred the distinction of a complete dress (Butta) on his successful emissary.

Kampeswari

In the decline of life Indreh Narain appointed his eldest son successor to the principality of Dehrrung; on his demise he left six sons, Moodnarain, Hurrinarain, Kumulnarain, Diguanarain, Bananarain and Deernarain.

Mudnarayan

Moodnarain was immediately ordered to repair to the court of Swurge Deo from whom he received the investiture of his father's possession with recommendation to consider his subject in the light of his children and to keep a hateful eye over his Bengalese and Bootia neighbours. Before his departure he received from the Monarch a Keykoora Doolah, Serra Nao, a golden Butta box, Khoreeka Sunga of gold, Tooth pick, Khookoola Irewan.

On his reutrn to Dehrrung he established granaries at Kankarkala and Koredheigoori, the former he placed under his Cosari people as well as the latter and proceeded without delay to erect a fortress at Margola Dei (Mungul doi).

Deernarain dissatisfied with the treatment he experienced from his brother carried his complaints to the throne of Swurge Deo, who immediately appointed the complainant joint Rajah of Dehrrung. He obtained the command of three thousand of his brother's Mool but was directed to consider himself the lesser Rajah of the Province on his investiture, he received the same presents as Swurge Deo had formerly conferred on his brother. He enjoyed not his honours long, for his elevation had excited his pride and he soon gave offence to the Burro Fokun by his presumption in an attempt to occupy the same pillar in the Hall of State as that high officer. He was dismissed from the office of joint Rajah and Moodnarain became sole Prince of Dehrrung. His pride however still continued to give disgust to the officers of the Assam Government and he was banished into Bootan with his son Hemanarain, yet he was soon recalled and permitted to reside at Sarania. During their residence in Bootan his son had married a native of Bootan by whom the latter had male offspring, the son received the appellation of Bhotar Khoohur. Dhirnarayan

At this period the Mahamaries entered Assam and became masters of the country. Mudnarayan driven out

Deernarain took advantage of the confusion and commenced his depredations in Dehrrung. Moodnarain unable to oppose fled from his brother and took refuge in Koosekatti. In a short time, his subjects were joined by the people of Assam and succeeded in the expulsion of his brother. Deernarain the son of Soorjeanarain assumed the Government of Dehrrung, but his reign was of short duration, for the people of Assam had expelled the Mahamaries (Moamarias) in the interval; and Moodnarain was restored to the principality by Swurge Deo; forty five days were the period of Deernarain's Government.

Rajah Bhangooree about this time invaded the territories of Moodnarain from Bootan but was compelled to evacuate the country by the efforts of Moodnarain and his people.

Mudnarayan died.

Two hundred and forty of the heads of villages, discontented with the apprehension of the Prince, now presented their complaints to the Swurge Deo; threatening to abandon the country and to flee into Bootan. The Prince was immediately ordered to proceed to the capital but expired on the way leaving three sons, Mohutnarain, Umbrilnarain and Doolub Narain.

Mahatnarayan succeded.

On his demise the Swurge Deo consulted the Patru Muntree relative to the principality of Dehrrung. He demanded which of the Prince's sons was most worthy of the succession, and this councillors decided in favour of the eldest. Mahutnarain accordingly attended the Monarch

and received the usual presents with the investiture of his father's possessions.

About three years after the accession of Mohutnarain an European (Firingi) from Bengal advanced as far as Hateemoora with an intention to proceed to Goahawtee. The Burro Fokun accompanied by the Prince of Dehrrung repaired to the spot and the stranger immediately returned to Bengal. A European's visit to Assam

After a similar interval of time Doolub Narain repaired to the Court of Swurge Deo, and obtained the investiture of the office of lesser Rajah of Dehrrung. Doolubnarain was remarkable for personal beauty. He abstained from the use of Betelnut which procured him the title of Tamoolnokoa Rajah. During an interval of four years the greatest harmony subsisted between the brother Rajahs which only terminated with the life of Doolubnarain. On his demise Hunksnarain his son visited the court of Swurge Deo and represented to the king that he was left destitute by the death of his father. Durlavnarayan

Swurge Deo desired the Patreh muntree to decide relative to the merit of Hunksnarain, their decree was favourable and he was accordingly appointed Rajah. Yet he was admonished that punishments were prescribed for the delinquency of Princes and directed on all occasions to consult the honour and advantage of the king. He received the title of Daika Rajah on his investiture.

Mohutnarain was not popular among the Mahat-

narayan departed] subjects and his treatment of his brothers procured them the title of Bapmoria (orphan). After his demise the Patreh Muntree informed Swurge Deo that his son was by no means worthy of the succession and recommended the appointment of Kirteenarain the son of Deernarain and grandson of Soorjeanarain as a prince of considerable beauty and talents.

Kirti Narayan He was created Rajah, but not with the usual forms and admonitions on the part of Swurge Deo. The latter dispatched a Wakeel with Kirteenarain to the Burro Fokun, who was directed to invest him with the appointment and insignia of Prince of Dehrrung.

Hangsa narayan Kirteenarain had two brothers, Hunksnarain and Luckienarain and four sons Bishnoonarain, Umreetnarain, Khurgunarain and Bootnarain. He lived on terms of friendship with his sons and brothers and died on the sands of Mungul Dei.

The brother Hunksnarain was immediately appointed Bur Rajah of Dehrrung. He received the investiture of his office from the Burro Fokun at Goahawtee by orders from the Swurge Deo.

Moamaria revolt. About this period the Mahamaries compelled Swurge Deo to flee to Goahawtee. Both the Princes of Dehrrung were dispatched with their forces against the rebels.

They advanced as far as Gilladaree where they established their residence; while a detachment was sent to the northward against the Mahamaries. The latter sent a message to

the Prince expressive of their respect for the high descent of the Narain family and their determination not to wage war against princes to whom they bore no enmity. The joint Rajahs would have been happy to retire, and to accept the Mahamari offer to hold the countries to the westward of Coliaburh, while the latter might preserve their dominion over the eastern provinces, Swurge Deo however sent positive orders to the Princes not to abandon their post.

The people of Assam expelled from the upper provinces made little scruple to plunder the fertile province of Dehrrung of Grain, belelnut and other articles of daily consumption. The inhabitants soon experienced the inconveniences of scarcity and the two hundred and forty heads of villages (Gaoburah) assembled to consult on the condition of the country. It was determined to recall the Mool of Dehrrung from Goahawtee and to threaten Swurge Deo with hostilities, if any farther oppressions were attempted.

The Mool obeyed the summons and a solemn oath was taken, that any individual who sided with Swurge Deo should be for ever considered as an outcaste prohibited from entering the province and destroyed, if taken. Suroop, Mainapoa, Kalia, Futeek Hazareeka and Bhotar Khoohur were the leaders. A message was immediately despatched to the Princes. It was urged that the people of Assam had oppressed and pillaged the Province and the Princes were required if they had any regard for

their subjects to return immediately to Dehrrung and oppose the tyranny of the Assamese. They resolved to yield to the solicitations of the inhabitants and prepared to abandon their station. The Sholal Burh Gohaign insisted on their stay and imprisoned some of their people, but the Princes treated some of the Gohaign's men with similar severity and the former released his prisoners. The Princes embarked their men and returned to Dehrrung.

The Swurge Deo immediately sent a Wakeel to demand the natives of their return. The distresses their people, had experienced from a scarcity of grain were assigned as a reason for having abandoned their post. The Wakeel replied that they had taken advantage of Swurgedeo's reverse of fortune; for they would have repaired to Goahawtee had they been well disposed towards the king. The Bur Rajah sent his nephew Bisnoonarain and the Daika Rajah his son Krisnanarain to the Swurge Deo.

Haradatt's

At this period, Hurdutt descended from a family of Baojur Burrowah fled from Camroop to the Princes of Dehrrung. They were instigated to commence hostilities against the Swurge Deo and he promised in a short time to put the Princes in possession of Goahawtee. The Daika Rajah acquiesced in the proposal. His colleague refused to involve himself in hostilities, but he was entreated at least to remain on terms of friendship with the Daika Rajah. He assented to their request and the

two Princes repaired to Sundari Kola Khutter. The command of the troops was entrusted to Nurhama who advanced to the pass of Sendugopa.

A conflict ensued in which Hoohunnia Dhangdurra perished and the Dehrrung forces immediately abandoned the field.

Krishna Narayan.

The Baleiy Burra was now despatched into Dehrrung with a considerable force. He seized the Daika Rajah at Balleey Beerkath and returned to Goahawtee loaded with the plunder of Dehrrung. The Daika Rajah soon suffered the Khal. A raft was prepared of plantain trees, a stake erected in the middle of the raft, the Rajah was impaled on the stake, and the raft floated down the river. The property of the Rajah was plundered, Bishnoonarain appointed Rajah, and Krisnanarain dismissed from Goahawtee, Futteek, Hurudutt and Bhoot Khoohur now fled to Bengal, but they soon returned with a party of Burkundaz and having obtained possession of Camroop proclaimed Krisnanarain Rajah of Dehrung and Camroop.

In this dilemma application was made to some persons in Bengal by the Swurge Deo. He received assistance and Krisnanarain, Bisnoonarain and Umritnarain were seized; the two latter were soon released but the former remained within the Bengal province.

Some time after Krisnanarain and Hurdutt made their appearance in Camroop at the head of a large body of Burkundazes who took possession of Dehrrung and Camroop. Krisna-

narain was again proclaimed Rajah but Swurge Deo claimed and obtained the assistance of the Bengal Government to expel the Bunkundazes who were subjects of Bengal.

The Records of Government contain the transaction in that quarter from the period at which this History terminates.

TRANSLATOR.

THE
HISTORY OF ASSAM.

PART III.

HISTORY OF THE WARS
BETWEEN
ASSAM AND BENGAL.



CHAPTER I.

KHORA RAJA.

During the residence of Koora Rajah Swurge Deo, at his Capital Khologoorie, his queen, the daughter of a goldsmith accused Langhee Gohaign of various crimes and procured an order of his banishment to Lahmahanbaree in the village of Reooti. Reinsoo Gohaign was sent to Reiloongh; Patkhoohur to Toongkhan and Haroo Gohaign remained with the king. In a short time, by accident or design his palace was destroyed by fire and he removed his court to Gurgown, where he was seized with disorder, which he perceived would soon put a period to his existence. He remanded the Gohaigns from exile and desired them to appoint a successor to the throne. Toankam Burh Gohaign, Sowpeit Boora Gohaign and Khanjan Burh Patreh Gohaign in an assembly of the Fokuns and the Rajkoas proceeded according to the orders of Swurge Deo to consult relative to the succession. In the interval the king Owsookrampah departed this life on the 7th of Fagoon, in the year 1524, after reigning fifty two years.

Capital removed from Salaguri to Gargoan.

Khora Raja died 1601. A. D.

Langhee Gohain succeeded.

Langhee Gohaign became king; the death of his enemy the queen was the earliest act of his Government. During the childhood of the

Gohaign the Queen's brother had broken his fishhook, the former had scarcely ascended the throne, when orders were issued for the execution of the Goldsmith's son.

The king now perceived that a heavenly spirit had taken up his abode in his person and demanded to know what treatment he should give the divine guest.

The Spirit, however, soon abandoned his residence, as the king did not drink the blood of ducks and fowls to nourish and keep the God.

He built palaces at Sagunna, Toolisizan and Namdongh.

At this period, Malgohaign, the brother of Parikhit fled to the court of Swurge Deo and claimed his protection. He was demanded by Parikhit in vain.

A crow had accidently perched on the great drum of the king and an idiot had entered the palace. The Gohaigns were accused of neglect and suffered banishment to Zoikamdang in the vicinity of the royal granaries. As they neglected, the labour which the king had imposed on them, the Overseer used abusive language but suffered immediate punishment by their order. They were banished to Zagee and Cajulee in the year 1527.

Remsu Gohain.

Reimsoo Gohaign's person was inaccessible to the heaviest rain, such an extraordinary exemption, rendered the Monarch suspicious that his secret powers might enable him to become Rajah of the country, the Gohaign was accordingly pierced with a spear.

During the reign of Koora Rajah, Nurnarain and Sillarai, after the conquest of Assam received tributary presents from the king who delivered Ajoo Gohaign as a hostage to the conquerors. The brothers proceeded to the conquest of Zewointa, Cosari, Tipoora and Kuiramee. Nurnarain established his residence in Bayhar and Sillarai became the prisoner of the Gour Rajah (Padeshah). He advised his brother from his prison to return the tributary articles (Salammee) he had formerly received from the King of Assam, and to prevent the latter from taking, advantage of his reverse by an immediate retribution. Nurnarain liberated the Gohaign and other subjects of Assam, returned the tribute and sent an ambassador to solicit the friendship of Swurge Deo. The latter was very inquisitive on the subject of the curiosities of Bayhar. Among other circumstances of novelty, the Gohaign related that the inhabitants had formed an earthen image of Doorga, before which the higher ranks of people performed their devotions with much splendour, sacrificing ducks, pigeons, fish, deer and quartee, the king expressed a desire that the same ceremonies should be exhibited at Namdongh for the gratification of himself and his people.

First Durga Puja celetrated.

The three Gohaigns assembled under their Canopies to receive the Wakeels despatched, which were afterwards communicated to the King. The presents from Nurnarain consisted of four pieces of fine cloth, forty pounds of

Alliance with Koch Behar

cloves, twenty four pounds of nutmeg, eighty pounds of sandal wood. And one horse. Toankam Gohaign was commissioned to examine the Wakeel relative to their object of embassy. The King expressed his satisfaction at the conduct of Nurnarain, received his daughter and promised the Prince his support and friendship. He despatched a Kutkee with the Prince's Wakeel accompanied by presents of Gathian and other articles, four potters attended his suite to be instructed in the art of forming earthen images. The natives of Bayhar, who accompanied the Gohaign received an allotment of land at Bathiapar near Rungpoor.

After a considerable lapse of time Ragoodeo Prince of Camroop, jealous of the friendship which subsisted between his uncle Nurnarain and the King of Assam resolved to cultivate an amicable intercourse with the latter.

The daughter was presented to the Swurge Deo and a reciprocation of civilities took place, the Kutkee who attended the princess on the part of the Swurge Deo on the occasion was an Ahum and pertinaciously waded satisfying the inquiries of the Monarch relative to the names of the noblemen in attendance on the princess. Swurge Deo expressed his signs of the inconvenience resulting from prejudice of that nature when entertained by such official messenger to other countries and directed that in future the Kutkees should be chosen from twelve Brahmanical families.

Ragoodeo had sent two Kutkees of the Sudreh and two Brahmanical caste. The former submitted to the Sewa in the presence of the Monarch which the latter performed the Ajeurhat. Swurge Deo concluded that his dignity would be better maintained among foreign powers by ambassadors who raised their hands to the breast than by such as might be induced to perform the most humiliating prostrations and this circumstance proved an additional agreement in favour of the appointment of Brahmuns to diplomatic duties.

Brahman mersengers preferred to the Ahoms.

On the demise of Nurnarain who had promised his daughter to the Swurge Deo, the latter dispatched a Kutkee to his son and successor Luckinarain to demand the accomplishment of his father's promise, the latter suspicious of the enmity subsisting between the king and his enemy Ragoodeo, determined to refuse his requests. The King's Kutkee was informed that his master should obtain his desire when he had reduced the people of Nara, Naga and Duffla to obedience at that period the mountaneers were committing depredations in Assam.

The Prince of Zwointa and the Garro mountains under the usual title of Lundasoolehtawn solicited the friendship of Swurge Deo about this time with numerous presents and received a mutual compliment from the Monarch. The Prince whose name was Dunmanic did not long survive his friendly connection with Swurge Deo. He was succeeded by his nephew

Dhanmanik succeeded by Sukmanik 1607 A. D.

Sukmanic through the influence of the Prince of Cosaree in the year 1528.

Sonder Gohaign, who had fought and commanded in the wars with Cosaree had left four brothers. Swurge Deo ordered one to be put to death, another was appointed Mola Gohaign and two fled to Parikhit for protection.

At this period, the Swurge Deo formed a large tank near Rungpoor and called it Mesaghur.

Parikhits' encounter with the Bengal forces 1613 A. D.

At the requisition of Luckinarain, Soojah, king of Dilli dispatched Mokurrum Kha with an army to seize Parikhit, the latter resisted the Bengal forces during twelve months, when he applied to the Swurge Deo for assistance but not estimating the answer of the Court of Assam satisfactory, he sent one lac of rupees to Mokurrum Kha and followed the bribe in person. These occurrence took place in the year 1534. Th conqueror left Zagerbeg with 6,000 horse in Camroop and returned to Dilli attended by the Prince and his enemy Luckinarain.

Subsequently, Makrumkha Thanadar of Kamrup.

After the death of Parikhit, the king of Dilli appointed Sowderries in various parts of Camroop, which he divided into districts. The Karzees of the province, were appointed Sowderries and Mokurrum Kha Tanadar, but the whole perished together in the Loohit river. Said Babakur succeeded Mokurrum Kha by appointment from Dilli. On his arrival at Hadjoo he ascertained the limits of Swurge

Deo's possessions, in that quarter from the brothers of Soonder Gohaign; but he appears to have extended his views much farther at that early period, for he directed two Bengal merchants to proceed with goods into the dominion of Swurge Deo and to procure every possible information. They advanced as far as Hingari hill and commenced the sale of their merchandize; Swurge Deo suspicious of their design issued orders for their immediate destruction. They perished and their property was seized. Said Babakur proceeded to consult Soonder Gohaign's brothers relative to the effective strength of the forces at Coliaburh, which they declared amounted to ten thousand men and that the Colone river would conduct him to Coliaburh.

Swargadeos, Survillance.

Swurge Deo now perceived that the conquerors of the Cose family would carry their arms into his dominions. He ordered troops to be stationed without delay at Cajulee, the Burranuddee and Hatimoora; Rungeuh, Phungfra, Muddun Koa and Picksai commanded at Hatimoora.

The Nebob dispatched Sutrajit Rajah, with sixty-five boats up the Colone river. He soon drove Haboong Picksai from Coliaburh seized the guns, powder and other military stores, crossed the river, remained at Biswenat three days and returned Camroop attended by three dancing girls.

Younger brother ot Prikhit

The younger brother of Parikhit had taken refuse in the court of Swurge Deo and was ap-

appoiuted Raja of Darrang. 1615 A. D.

pointed Rajah of Dehrrung in 1536 on the 3rd of Magh.

On the 15th of Aghun of the same year the principal officers of Assam had assembled their forces at the mouth of the Dhekow preparatory to an expedition against the Bengalese invaders. The King remained at Sinatulli, the troops advanced to the banks of the Bohuroree to the eastward of Seidwar. The enemy occupied the Western bank, several skirmishes ensued, at length the enemy contrived to pass the river with several horses concealed by cloths. An outpost of the Assamese army was surprised and cut to pieces and Burh Sentiea, nephew of the Morungkoa Gohaign perished on that occasion; Bisapattur and Luri Gohaign were taken prisoners. The King's forces crossed the great rivers and retreated to Samderrah, where they were soon after joined by a detachment of fourteen thousand men under the command of Owsooloong Gohaign.

Several Skirmishes 1615 A.D.

The month was passed in shameful inactivity at Samderra; but the Gohaign's courage was called into action by a message from the Swurge Deo that the General should be addressed in female habiliments and his body cut into pieces. A hatchet, piece of wood and female habit (Mekheyla) accompanied the threat.

The Gohaign sensible of his personal danger, crossed the great river and threw a bridge over the Bahnroori, Swurge Deo had given the general instructions to invite the brothers of Soonder Gohaign to return to Assam, when

they should enjoy rank and riches. Akai accepted the invitation, but his brother Kira declared he would remain with the people of Bengal untill he should be convinced of the sincerity of the King, by the treatment Akai might receive.

The General having procured information from Akai that the enemy was generally immersed in profound sleep about 3 O'clock in the morning ordered the bridge to be repaired during the night and consulted the Deodais who inspecting the leg of a fowl pronounced the omen to be propitious.

Lasum Burrowah, Picksai, Langhmowg Bahralee Sentia, Lassampong, Sidang, Sownapan, Daika Gohaign, Lalook Gohaign and Roydunghiea Burrowah embarked with their forces to intercept the fugitive Bengalese the greater command of the three Gohaigns and the several Rajahs of the Borders (Dontical). One hundred and twenty elephants advanced in order to demolish the fences, before the dawn of the day. The Nebob's forces apprised of their danger abandoned the intrenchment and retreated to the bank of the river. The Gohaigns anxious to present living king immediately surrounded the inconsiderable body with a fence of strong reeds and a bank of sand, but the officers in possession of the river attacked the stranger with great fury and lost four of their principal men while they destroyed members of the enemy.

Sutrajit conscious of his inability to contend with such superior numbers, effected his escape with twelve attendants. While Swurge Deo who had received intelligence of the situation of his enemies and resolved to gratify his curiosity with a view of the strangers advanced without delay to Samderra.

Assam forces ultimately gained victory 1616 A.D.

Nebob Said Babakur had already perished by an arrow. Swurge Deo's General now perceived the difficulty of securing the persons of his enemies within the enclosure of sand and reeds; an order was accordingly given for a general carnage, Zeherbeg Meerza Natoola, Doolikhan, Aladkhan, Zamoolkhan, Begum Baksi and Meerza Gaki, fell victims to the bloody policy of the Gohaigns; Rajah Zeegwan and seventeen princes of Bengal prostrated their persons at the feet of Swurge Deo, bit the grass and implored his mercy. With bamboo fixed to their necks, they attended the suite of the King. Harmehrsand the son of Rajah Sutrajit was detained in confinement for twelve months, conveyed to the temple of Camaca at Goahawtee and offered by the Brahmanical knife as a fit sacrifice to their Gods (Bulli Kutta). Lasi Phisik, and Lathoon were accused of sending false intelligence to the Monarch and expiated the crime with their lives, for the generals had written to Swurge Deo that his enemies were surrounded and secured. But on his arrival he perceived that all their principal officers had been put to death.

The spoil in military stores was considerable,

the King living, Runghkapoor Langhee Daika, Moddun Koo and Haboong Picksai with their forces at Cajulee returned to his capital on the fifteenth day of Magh in the year 1537. In the month of Fagoon all his prisoners suffered death at Gurgown. Akai was flayed alive and his daughter drowned.

The Dimmorrooa Rajah persecuted by the frequent interruption of the Prince of Cosaree sought protection near the person of Nurnarain at the head of 12,000 men. Between the territories of Nurnarain and the Prince of Zewointa, eighteen Rajahs ruled as many provinces. The Dimmorrooa Rajah obtained the command of these provinces and Princes by the power of Nurnarain. On the death of Pantisur the Dimmorrooa Rajah, his son Sukrudahr succeeded to his possessions, but withheld the tribute for twelve years. Nurnarain confined the refractory Prince during a similar period until Ragoodeo Prince of Dehrrung obtained his enlargement and his restoration to his former possessions. On his demise he was succeeded by his son Probahkur who was tributary to Parikhit until the seizure and captivity of the latter by Mokurrum Khan. At the same period, the Zewointa Rajah Dunmanic entered the territories of Probahkur seized his person and conveyed him to the capital of Zewointa. Zukhmanic, the son and successor of Dunmanic invested the son of Probahkur with the principality of which his father had been deprived, but Mangulbar preferred the Government of

Swurge Deo, repaired to Haboongh Picksai at Cajulee, solicited the investiture of Dimmorrooa from Swurge Deo, the latter yielded a ready, compliance to his wishes presented him with an elephant and a sword of state.

And from that period (1539) Dimmorrooa was annexed to the territories of the King of Assam. At this period, Swurge Deo was induced to issue his mandate for the destruction of the Barabuinia petty chiefs of the Northern Districts, their children of both sexes received an allotment of land at Materapoor.

CHAPTER II.

Shaik Kammmal now led a considerable force from Bengal as far as Hadgoo. The princes of Dehrrung, brothers of Parikhit terrified at their approach fled to the court of Swurge Deo. Soondreh Narain, Heiminarain, Roopnarain and Ramnarain, abandoned Balinarain and the dangerous neighbourhood of the Bengal forces and were received in the kindest manner by the king, who desired they might remain with his own sons Zoinarain and Ramnarain offered to head the king's troops to expel the invaders from Bengal and to establish the sovereignty of Swurge Deo over the Northern and Southern provinces. The king rewarded their zeal with presents and proceeded to Dhunncibunda whence he soon marched to Adgllbunda. From this place he dispatched Langdangh Burrowah with an army to attack the Bengal invaders. The Burrowah advanced to Samderra but Sutrajit sensible of the strength of his enemies and the probable failure of any military expedition undertaking in a month which was rendered unpropitous by the anniversary of his birth declined the contest and retired to Zolia. The Burrowah led his army to Cajulee and

Sheikh Kamal's invasion

Swurge Deo established his quarters on the sands of Samderra, Langdangh Lasaitai, Trinkeoor and Langhudam received orders to occupy the station of Ageeatoontee. The Bengal troops attacked the post from their boats, failed in the attempt and returned to Hadjoo. The General sent intimation of the victory to Swurge Deo and were directed to refrain from pursuing the enemy. Pandoo was prescribed as an eligible station where the army was no sooner entrenched than positive orders arrived from the king that the forces were not to advance beyond those limits without his particular mandate. Langdangh Burrowah received the Monarch's permission to leave the army on account of indisposition the generals requested Swurge Deo would nominate a successor to the Burrowah. Lalook Fokun, the Boorra Gohaign's son and Nahal Siring were accordingly invested with the joint command under the title of Nayowg Fokun. The Generals were directed on pain of death to obey the orders of the latter. In a council of all the principal officers, two Deodais were instructed to perform the Kookoora Thengh and to announce the future event of a battle with the forces of Bengal, the omen was propitious and the Generals accrodingly advanced to Seinsamook. The Bengal forces were successful, in the first skirmish and captured twenty men of the Burro Patru Gohaign. Divisions emboldened by the success of their first attempt ten Sipahees advanced and insulted the army

of Assam. The two Nayaks gave orders for a party to attack and destroy the rash assailants. But the Gohaigns, Burrowahs and other officers pleaded the positive prohibition of Swurge Deo tò advance one step beyond their actual position. The Nayowg enraged at their disobedience rushed forward with their personal attendance, compelled the Sipahees to flee to Hadjoo. The commanders inspired by example prepared for the contest, Lassam Bahrolee embarked with his division and proceeded down the stream. The Burh Gohaign and Sai Khondikois occupied the banks of Hadjoo Soonta, Roidonghiea Burrowah seized the commanding eminence of Monikoot. In view of the Bengal army the Boora Gohaign and Patru Gohaign remanded with a body of reserve in the rear. While Hathee Burrowah and Langhi Gohaign at the head of eighty elephants surrounded the Bengal encampment. The cavalry of Bengal advanced to the charge, Dhurm Rajah and Munmi Koohur precipitated themselves on the enemy from the hill of Manikoot; in the interval, the Boora Gohaign and Burh Gohaign were completely surrounded. Numbers of their followers perished and escaped by flight. The Boora Gohaign and Munmi Koohur were left dead in the field. Lassam Burrowah returned with precipitation and the Patru Gohaign repaired with the utmost speed to Cajulee, thirteen boats, nine elephants and a great number of guns, spears, swords, bows and arrows were fortified to the enemy

on this occasion. The Commanders who survived rendezvoused their fugitives at Cajulee.

On the receipt of this intelligence Swurge Deo repaired to Samderra, where he conferred the appointments of Boorra Gohaign and Burh Gohaign on Khookhoola Hoodoo and Purbuteia Pilinga, the former Burh Gohaign was dismissed from his office, the two Nayowg Fokuns perished by the hands of their executioner. The Burh Gohaign and the Saringh Rajah were orderd to be confined among swine (in the Royal Gaharic Khoja). Lassam and Lalook of the Lahun family and the two Ubeipooriea Rajkoa were imprisoned and starved to death. Having inflicted these exemplary punishment the king returned to his capital where he arrived in the month of Fagoon 1539.

In the interim Langhikhia Daika, son of Ranghkapoor had collected the fugitives who were dispersed in various parts of the lower provinces and presented them to the king at Gurgown, he expatiated on the misconduct of the commanders at Hadjoo and particularly mentioned the three Gohaigns, Swurge Deo exclaimed he had no Muntree and immediately appointed Langhiekhia Daika to the office of Burro Fakun, with presents of a pair of golden bracelet, a golden Tema and a pair of golden Keyroo; the office of Burro Fakun which had no existence before this period became one of the most important in the state.

Beembull, Rajah of Cosari resolved to take

advantage of Swurge Deo's situation and dispatched Ramanunda to Samderra to demand the person of the Dimmorrooa Rajah who had abandoned his allegiance to Cosari. The King refused to withdraw his protection from the latter and the former immediately plundered Baghurgown, Khitur and Naghayree; Swurge Deo dismissed Picksai and appointed Coliah Burh Sentica.

Bassa Doyang.

The Monarchs of Dehinghica Dynasty had appointed individuals of the Hateemorriea Ahum tribe to the offices of Burh Gohaign and Boora Gohaign, who were interested with the defence of the eastern confines, against the irruptions of the Zewointas. But Rajah Prehtab Singh after felling the wilds of Dehingh with a numerous population conferred those offices on the tribe of "Namani Phallia Ahum". Having collected one family from every twenty in Deccanpar, he established them in a tract of uncultivated country to which he gave the name of Bassa Doyungh and appointed his mother's brother Momai Tamoolie Burro Burrowah to accomplish the population of those wilds. On the latter he conferred the districts of Ouper Doyungh while the Boorra Gohaign received those of Nam Doyungh each selected Rajkoas from their respective families.

Mir anath 1611 A. D.

Soon after this period Mirzanaut in the month of Aswin led his forces into the country. The Burrowahs were ordered to oppose his progress and to seize the invader, the latter leaving Deccanpar, crossed the river into

Outerpar and plundered the Dhurm Rajah's provinces, the Rajah saved his person by a precipitate retreat, but three of his concubines perished on their elephant by the balls of Mirzanaut. In he mean time, Swurge Deo's forces had secured their encampment with a fence (Raŷlah), which Mirzanaut attacked in vain three several times. He was compelled to retire to his own intrenchments, which the king's forces destroyed during the night returning to their camp at daybreak without further molestation to the enemy. The latter however advanced to the charge again, a severe conflict ensued in which they lost a great number of their men by shot, and the remainder was compelled to retreat to their intrenchments, whence they soon retired to Hadjoo where they arrived in the month of Agon 1541.

At this period, the son and nephew of Parikhit repaired to the court of Swurge Deo with numerous presents; while Rajah Luckinarain prepared terms of accomodation between the Monarch of Assam and the people of Bengal to Mirzanaut. Luckinarain urged the benefit that would accrue to the Cows and Brahmans of the country (Go, Brahman) by a general pacification. Shaik Kammal acknowledged the force of the argument and immediately acquiesced in the proposal. Biroo Karjee who delivered the Shaik's answer to Luckinarain was despatched to the Burro Fakun and shortly after proceeded to the capital by the orders of Swurge Deo. The Karzee was im-

prisoned until the Bengal Chiefs should give proofs of their sincerity by an immediate cessation of hostilities.

Gajpur

About this period, Swurge Deo determined to rival the city of Hastinapoor; one thousand elephants were ordered to be collected and a city to be founded when the number should be completed; the latter was directed to be named Guzpoor; and the Monarch himself intimated an intention to Assamese the title of Gazapati Sing. His expectations were frustrated by the frequent casualities among his elephants, which did not however prevent him from taking the favourite title himself or conferring the former on his capital.

Satrajit

Swurge Deo had sent seven Kutkees to Sutrajit who bestowed a dress on each and four hundred rupees among the members of the Deputation. The king having received intimation of the presents ordered the culprits to be confined in Iron shackles. He charged one whom he had formerly sent to Jugunnath with having appropriated half the king's advances to his own use; a second had been found guilty of embezzling the same proportion of sum entrusted to his charge for the purchase of horses; a third had disgraced this diplomatic character by trading in Bengal and the remaining four were guilty of receiving presents from the chiefs of that nation; all were immediately ordered to be put to death.

A son of Sutrajit had accompanied the Kutkees; his extreme youth had prevented the

Purbuteia Burh Gohaign from presenting him to the Swurge Deo; the latter, however, was displeased at the Gohaign's neglect, dismissed him from his office and conferred his appointment on Khooroobook.

Orders were now despatched to the Burro Fokun to procure possession of the person of Sutrajit. By an affectation of particular friendship for that chief on the Burro Fakun's invitation, the latter repaired to the sands of Oomanund, an interview took place, but Sutrajit returned in safety to Hadjoo, the Burro Fokun incurred the displeasure of Swurge Deo, who expressed suspicions that his officer was on terms of secret friendship with Sutrajit.

In the meantime Nuru Hurce and Zoi Hurce two merchants of Assam had visited Newab Hurriboal Sahat Dhacka. The latter directed two Wakeels to return with the merchants and to present thirty one strings of coral beads, ten necklaces of pearls, several jewels and other articles to the Monarch of Assam.

Rashit Khan and Gopal accompanied the merchants as far as Koorooa, the latter secretly reported their arrival to the Burro Fokun, who forwarded the intelligence to Swurge Deo; Sutrajit who had heard of their destination informed the Burro Fokun that if he expected to retain his friendship he must immediately dismiss the agents from the Newab of Dhacka. But Swurge Deo's mandate had arrived for the execution of the agents as well as of the merchants. He reprobated the secrecy which had

been observed throughout his transaction. The delinquents were impaled on a raft of plantain tree which floated down the stream of the Berhampooter.

CHAPTER III.

Hostile attitude of the Nawab of Dacca.

The Burh Gooroo informed Swurge Deo that he had received report of hostile preparations by the people of Bengal and entreated to be permitted to ascertain their reality in person. The king sent Kookoorasoa to obtain information. The latter was assured by the Bhullu Burrowah that the intelligence was false; and Swurge Deo gave orders for the execution of the Burh Gooroo.

The Newab of Dhacka had received information of the fate of his agents. A letter was immediately dispatched to the king of Assam in which the Newab mentioned that he had sent presents to the amount of seven lacs of Rupees to the Swurge Deo, in order to induce that Monarch to establish a commercial intercourse between the two nations at the mouth of the Sonkose river, and that his agents had been murdered by the Burro Fokun to obtain possession of the rich property with which they were entrusted. He reminded the Swurge Deo that the Burro Fokun with every favourable opportunity had neglected to seize Sutrajit. Swurge Deo now attributed the death of the Newab's agents to the misrepresentation of the

Burro Fokun and he acknowledged his treasonable remissness with respect to the seizure of Sutrajit. The Fokun was conveyed in iron shackles to the capital where he was starved to death in the year 1557. 1635 A. D.

Baghehsoa Nayowg succeeded to the high office of Burro Fokun and repaired to Cajulimook, his predecessor was less a sacrifice to justice than to the secret resentment of Swurge Deó, for the former had obtained possession of a favourite Bengal Dog, which he refused to the solicitations of his prince, the denial was assigned as the real though concealed motive of his destruction.

Bengal forces encountered and defeated.

On the departure of the new Burro Fokun to his Government, he was enjoined to oppose the forces of Bengal with his own troops and on no account to employ the Datial Rajahs on that service. Yet he had scarcely reached his seat of Government when the Rajah received commission to proceed against the enemy. It was thought necessary however, to confer the joint command on the Dhurmma Rajah and Hungal Sentiea. The combined forces advanced without delay and attacked the fortified camp of the enemy at Nimisar. The Bengal troops abandoned their post and fled with precipitation, while the victors returned to Puttalikoosie, loaded with the military spoils of the enemy camp. By no means discouraged by their recent defeat the Bengal invaders returned in the month of Sait. The Burro Fokun prepared to oppose their progress. Dehinghiea Burh

Hazurika, Lalsiring, Lasai, Tangshoo Khondi-Koi Rajkoa and Roydunghiea Burrowah advanced towards the enemy. The army halted two days at Takulee and stormed the Bengal entrenchment in the middle of the night. Newab Habun Khan with a great number of his countrymen perished in the assault, the survivors fled and the plunder of their camp consisting of horses, military stores, was very considerable.

The troops of Bengal were not dismayed by their frequent failure, they advanced to the banks of the Borrolia in order to seize Hurrikaik, the vigilant Governor of the Lower provinces immediately despatched Kaloosoo Khondikoi to attack the invaders. Kaloossoo, Hurrikaik and Lasam made a vigorous assault on the fortified camps of Shaik Kummul at Khoondah and Summurria, the Shaik perished in defence of the latter, and the victorious Burrowahs returned to Cajuleemook.

Final Victory over the Mehomedans 1646 A. D.

The Bengal forces soon appeared on the opposite bank of the Looit and the Burrowahs crossed the river Biabunda Lehkur showed the example of flight which was eagerly followed by his people. Thirty two boats fell into the hands of the Assam commanders, who returned to Cajulimook on the 20th day of Bhadru in the year 1558.

CHAPTER IV.

Swurge Deo, at this period received proposal of peace from the Bengal commanders. But a conviction of their treacherous designs induced him to order the Burro Fokun to prosecute the war with redoubled vigour. The latter immediately dispatched a considerable force to Soraighat under the command of Lasam, Langoolam and Langsoong Khoorlai Burrowahs. The Burro Fokun followed in person, accompanied by Hoonslain, Durradurrajoun, Tangshoo Khondikoi, Lahai Bihooa, Rajkoa's Daika Duara and occupied the station Pandoo, the Bengal forces retired to Khoalkoosee, where they were attacked by the army of Assam, the latter was compelled to retreat in defiance of the orders and exhortation of the Burro Fokun, who destroyed a number of the fugitives in vain standing on an elevated rock at Amara Zoorie he endeavoured to rally his countrymen when he received a mortal wound in the head from a ball and fell to the ground, his exertions however had proved successful. His army made a vigorous stand and repulsed the enemy with great slaughter. The latter fled to Bijoolieney, Harriramoo

Battle at Saraighat

Peace proposals rejected

perished by an arrow. Shaik Ferced was seized at Sennia and Burh Duariah Joisney Koohur fell into the hands of the victors, who obtained possession of a great number of war-like instruments, intelligence of the Burro Fokun's death had reached his victorious troops and arrested their progress in pursuit of the enemy.

But three days had scarcely elapsed when the forces of Bengal returned to the charge, on the death of the Seringhea Fokun's brother. The troops of Assam abandoned the field and retreated to Khorai Pandoo where they secured their post with new entrenchments. Meanwhile intelligence of the demise of the Burro Fokun had been transmitted to the Swurge Deo. with a request for the immediate appointment of a successor; Nangsoongkho Rajkoa was nominated to commander-in-chief. He was soon compelled to resist a bold attack, which the forces of Bengal made from their boats on the post at Khorai Pandoo, the conflict continued obstinate and bloody to the close of evening when the assailants retired to Khoal Kosee.

The Rajkoa however dispatched information to Swurge Deo, that it would not be possible to maintain their ground against the Bengal assailants while the innundation of the river enabled the latter to approach and attack them from the boats. The king accompanied by Khookoola Hoodoo Boorra Gohaign exhausted every form of devotion to the Berham-

pooter which in compliance with the tenor of his prayers retired from the vicinity of Hadjoo. The principal officer of the army in the lower provinces felicitated the king on the success of the pious solicitations and the prevalence of his good fortune. They received orders to take post and fortify their camp at Agiatoontee.

Plight of a European gentleman.

At this period an European gentleman had visited Bengal camp and was seized by the Rajkoa people, while he amused himself in shooting birds, he was immediately sent to the king, who shortly afterwards issued orders for a reinforcement of ten thousand men to form a junction with the army to Agiatoontee. Sutrajit and the forces of Bengal remained encamped at Khoalkoosee, the Generals of Assam on their recent accession of strength proceeded without delay to invest the Bengal intrenchments; a general assault ensued and the enemy was completely routed after a great slaughter of their men. The remainder fled towards the Bijoolie river, numbers were arrested in their flight and fell beneath the swords of the victorious generals Sutrajit and Harkolee escaped on board a boat. The pursuit continued to the mouth of the river Kalohi by land and a strong party pursued the fugitives by water as far as Bagaribarrie.

Bengal Army's advance with a big reinforcement.

Meanwhile Hursund and Sairkhan, Amaras of the Empire had advanced with a fleet of sixty boats from Dhacka to the Khunder Chokey. Sutrajit and Izarkoolie took refuge in the rear of the fleet, which immediately sustained a

furious attack. The contest was bloody but of a short duration, the Bengal forces having lost a great number of men endeavoured to escape from their pursuers but forty boats fell unto the hands of the victors, who returned with the spoil to Sundonkote. From this place, after a march of three days the army arrived at Pandoo Khoota. The king having intelligence of the success of his arms issued immediate orders for the reduction of Hadjoo Khoote. Lanmakroo Burro Fokun occupied in person the station of Pandoo while Tangshoo Khondikoi proceeded with a strong force to execute the king's orders. His first solicitude was to fortify his camp in the vicinity of Hadjoo, during the execution of this work. The enemy made a vigorous rally but was soon repulsed by the steady fire of the Assam forces.

In this posture of affairs the king turned his mind to pacific measures, Momai Tamoolie Burro Burrowah accordingly proceeded to the camps at Hadjoo with instructions to commence a negotiation.

Peace proposals offered.

The Dhurum Rajah was despatched to the Newab with proposals. "How long" said the Rajah, "shall you continue to subsist on the flesh of the cows and horses? The Swurge Deo is willing to grant you peace". Newab Muddie accepted his offer without hesitation.

The Dhurum Rajah returned to camp and the Bhullie Burrowah was despatched the ensuing day with an invitation to Newab to repair to the Burro Burrowah. The Newab

attended by his principal officers Asoon Imlan, Mirzabaki, Foroonbeg, Mirza Kosum, Newab Rajah, Muhurmull, Ramsa, Kurmusand and others proceeded the next day to the Assam camp. The Newab presented nine elephants, seven horses to the Burrowah and proceeded with his retinue to the court of Swurge Deo.

But Newab Mira who remained in command of the Bengal forces with resolute profession of loyalty to his prince rejected the Burrowah's proposals.

His intrenchments, however, were soon carried by assault, the brave Newab with a great number of his followers perished in their defence; and the Assam army obtained possession of the spoils.

The Burro Fokun with Lasai Burrowah remained with the army at Pandoo, while the Burro Burrowah accompanied by the principal officers repaired to the capital in order to perform their prostration at the feet of the Monarch.

At this period, Lanmakroo Burro Fokun perished by the hands of the executioner his accuser Mundum Koor informed the king that the Governor of the Western provinces had reserved for his own use a silver chest filled with cash, which Newab Muddie had sent as a present to the King of Assam and a parcel of the finest cloths which were destined for the King of Dilli, that he had conveyed fifty families of Tantees (Weavers) from Khooalkoosee to Bamun Koosee and had been bribed

to release the incendiary, Otum whom he had formerly thrown into prison. Picksai was appointed his successor in the month of Magh 1558. But his Government was of short duration; for having neglected to pay the usual compliments to the Kutkees of Swurge Deo who had been commissioned to deliver a disagreeable message to him; they represented his conduct in such a light to the king that he was ordered to be conveyed in Iron Shackles to
1637 A. D. Guzpoor where he arrived in the month of Kartick of the year 1559.

CHAPTER V.

Kamput Burh Gohaign, Khookoola Hoodoo, Boorra Gohaign and the Burro Patur Gohaign were now directed to assemble their forces and to form intrenchments at Kholat. The Burh Gohaign's son Langoo having obtained the office of Burro Fokun was ordered to repair to Pandoo to dislodge the Bengal forces from Battakoosee.

Mirza Zahi's invasion.

The Western army had scarcely secured their camp in the neighbourhood of Batta Koosee with temporary fortifications, when Newab Mirza Zahee advanced from his camp to give them battle, a furious contest ensued in which great numbers perished on both sides. Khoohur Hazureeka, Damsing and Latling signalised by their death the defeat of the King's army. Lalkhoone Kroo and Khonica Takoor were compelled to retreat to Barapointa-khote to which place they were soon followed by the enemy, who seized Lasam Burrowah and Pooloonga Khoohur and obliged the fugitives retire to Pandoo.

The Dismission of the Gohaign, Burrowah, Fokun and the restoration of Picksai were the immediate consequence of this defeat, the Burro Fokun took post with the army at

Agiatoontee, but was soon compelled to retire to Samderra : Mirza Zahee pursued the fugitive Burrowahs and Fokuns and took possession of a strong post at Cajulimook.

The Fokun's army was now ordered to attack the invaders at Cajulimook while the Gohaigns prepared for action remained within their intrenchments. The battle raised with doubtful success during nine successful days, meanwhile the Gohaigns had embarked their troops on the great stream and the Burh Sentica a considerable detachement on the river Colone the whole army arrived in a short time at Cajulimook, where a general and obstinate engagement ensued, the forces of Assam were overthrown and fled to Coliaburh : Tungshoo Khandikoi who had received seven wounds from the swords of the enemy was conveyed from the field of battle on the shoulders of a faithful attendant.

1638 A. D. The boats were entirely abandoned. Burh Patru Gohaign, entangled in a quagmire was saved by the exertions of a Dom in his suite. The victors pursued with the greatest vigour and the fugitives everywhere threw away their arms. The King expressed his indignation on the occasion of this shameful defeat to the whole army. The Burro Burrowah and Burro Fokun were ordered to lead their forces without delay against the victorious invaders in the Northern and Southern divisions of Assam and preparations were made for a spirited defence of his dominions. In the month of Bhadru in

the year Lackling Kapchchaw 1560. Momai Tamooli was superseded in the office of Burro Burrowah by the Burh Gohaign.

In order to gain time and clear the vicinity of Samderra from extensive plains of wild grass and reeds the generals of Assam, sent a deputation to Mirza Zahee and demanded the natives of an invasion, which had proved so destructive to the interests of "Cows and Brahmuns." The Newab declared his readiness to withdraw his forces, if the Monarch of Assam would consent to pay a tribute of gold, elephant teeth and pepper to his Prince. He received assurance of Swurge Deo's compliance as soon as his demands could be conveyed to court. A cessation of hostilities accordingly ensued. That the patience of the Newab might not be exhausted the Burro Burrowah and Burro Fokun sent a Kutkee in a few days to request, he would not be surprised at any delay that might occur from the circumstances of the distant residence of Swurge Deo, for they were convinced, the latter would ultimately comply with his terms. Mirza Zahee replied, "I desire my brother Newab may use the utmost possible dispatch." During this interview an attendant in the suite of the Kutkee having occasion to purchase some articles entered into conversation with a shop-keeper in the Bengal market. The latter desired to know the nature of the tribute which the King of Assam might eventually pay to the Monarch of Bengal; and the former with little caution declared his entire

Hostilities ceased.

But renewed

ignorance on that subject, adding that great military preparations were on foot in the Assam Camp. This important intelligence was immediately conveyed to Mirza Zahee who charged the Kutkee with treachery and sentenced the criminal to be thrown into the river. The latter however, bribed his executioners to obey the Newabs' orders at a little distance from an Assam out-post. His cries after he was plunged into the water alarmed the guard who ran to his assistance and saved his life.

Bar Phukan's indignation.

The Burro Fokun expressed the strongest indignation at the treatment his messenger had experienced. He desired the Newab to be informed through the channel of the nearest Bengal guard that in lieu of elephants which had been promised as part of the tribute, he should not now receive even the ordure of the animal, nor should the residuary sand supply the place of the stipulated gold; leaves of Bamboo be substituted to Auggur nor Sohi to the tributary paper.

An obstinate battle ensued.

The message was conveyed to Mirza Zahee who crossed the river Buhrolee and secured his encampment on northern bank with strong works. On the ensuing day an obstinate engagement took place with the forces under the command of the Burh Gohaign. Great numbers of the Newab's men perished, while the Burh Gohaigns loss did not exceed twenty privates.

On receipt of this intelligence Swurge Deo sent the Burro Fokun a considerable re-inforce-

ment under the command of Bithurooal archer and musketeer Sirai Burra the nephew of Keowkam, the nephew of Roopsund Khundi Koi and the Prince Lailangh.

In a few days after their arrival a furious battle commenced at the first dawn of day and continued obstinate and bloody till darkness put an end to the carnage.

The combatants of Assam were numerous, but had not as yet replaced the weapons which they had lost during the consternation of their late disgraceful flight. Courage however suggested various substitutes, many rushed on the enemy with lighted flambeaux; others poured the boiling water which had been prepared for their repast on the naked persons of the foe. Some whirled the Tangun while the remainder attacked the Bengal warriors with guns of various sizes, swords, spears, bows and arrows. The battle raged in every quarter, the cavalry of Bengal rushed on the King's troops with desperate intrepidity, while the Burro Fokun, Picksai and Sirai Burra embarking with a large party on the river came to close quarters with the enemy. Said Durkaree a soldier of high renown encouraged the combatants from an elevated watch house on the plain, he was soon precipitated from the fatal eminence by the heavy blow of an Assam musket. The forces of Bengal at length retired to their intrenchments and after an unsuccessful attempt on the encampment of the Burro Patur Gohaign, they vented their important rage in abuse and re-

treated to Goahawtee in the month of Bhadru 1560.

The enemy retreated 1638 A. D.

In consequence of the success of his arms the King sent orders to the Fokuns and Burrowahs of Western forces to advance and take post at Cajuleemook, the limits of which station they were on no account to exceed. Picksai the Burro Fokun and Momai Tamoolee Burro Burrowah repaired to Court and performed the usual prostrations in the presence of the Monarch. During their visit complaints were preferred against Nitai Rajkoa and Zamookolila by the labourers employed in the construction of a tank at Kaytekibarie. The delinquents were immediately offered in sacrifice to the Gods (Deow).

The military stores of Assam were nearly exhausted and the warlike implements of every description rendered unfit for serving during a war for 12 years. Swurge Deo became sensible of the necessity of a place for four years during which he might enjoy full leisure to prepare for a vigorous persecution of the war.

The Generals were instructed previous to their departure to prepare lasting peace between the billigerent nations.

The Burnudee on the Northern side of the Berhampooter and Okhurarali (the causeway of Okhoor) on the southern were offered as the establishment limits of the Bengal Territories. The Newab acquiesced in the King's proposals, despatched Wakeels to conclude the treaty and threatened the King of Assam with the execra-

tion of mankind in the event of a renewal of hostilities. Presents were exchanged. The Newab received eight elephant's teeth, ten bags of musk, ten Cowtails, sixteen pounds of pepper and four knives ornamented with gold. Shaik Muddun Zarkundrundh and Urkehdose were entrusted with the following articles for the king:—four pounds of cloves, four pounds of Soogundbala, four pounds cinnamon, three Commurbunds ornamented with gold, and two gold, and two horses. Two of the Wakeels were detained at Cajuleemook while the third proceeded to the Capital.

A treaty concluded 1639 A. D.

Newab Alia Kha received a letter from the Burro Burrowah written in the Sanskrit language and replete with the most exaggerated expressions of praise. The remainder of the letter which related to business was couched in the vulgar tongue of the country, the treaty was finally adjusted in the month of Magh 1561.

The Wakeel on his return from the Court of Swurge Deo compared the Monarch to the God of Indreh and the Burro Burrowah to the celestial spirits (Dewta), who surrounded that Deity. He candidly expressed his conviction of the utter impossibility of conquering Assam during the lives of such extraordinary personages. The Newab acknowledged their power and declared that the same fortunate hour must have given to the king and his minister.

The peace was scarcely concluded when Swurge Deo issued orders that line of fortifi-

cation should be carried from Samderra to the Khurronia Daramea mountains. Yet no renewal of hostilities, occurred during ten successive years. Three royal edifices surrounded by the usual works were constructed about this period at Towkak, Ubeipoor and Khologoorie; and the Monarch proceeded soon after the death of his elder brother Burjunna Gohaign, to accomplish the population of various wilds in the upper provinces.

Famine and portentious appearences.

But numerous prodigies in the midst of his plans announced the approaching dissolution of the Monarch. The recent fortification of the mountain sunk three feet, the barrels' stalk offered no grain and a scarcity prevailed in the kingdom, thousands and thousands of the sparrow, hawk were observed to abandon the Western provinces and float in the air of Upper Assam. While the Bamboos which surrounded the habitations of men exhibited flowers in full bloom.

The King alarmed at the portentous appearance prepared a general treat for the Brahmuns and great men of the kingdom. His mouth was soon affected with a disease which increased daily, he was sensible of his approaching demise and employed the short interval in exhortations to his principal officers.

Death of Pratab Singh 1641 A. D.

The future succession to the Hinglangh became doubtful. The eldest brother destitute of children declined the royal inheritance. The second preferred his claims, but the voice of the Patru Muntree favoured the elevation of

Nurria Khooroo Gohaign; the youngest who refused to supersede the claims of birth in the person of his brother Bhogie. During this important discussion, Prehtabsing resigned his breath at two o'clock of the afternoon on the 10th day of Sravon in the year 1563.

CHAPTER VI.

JAYADHWAJ SINGHA.

Jayadwaj Singha 1641 A. D.

Bhogie the eldest brother mounted the Khingarieghur in the month of Aswin and assumed the name of Zoiduhtz Sing. He commenced his reign by the death of Khoroo Gohaign and his four sons. Laboon Gohaign experienced a similar fate, while the monarch celebrated his nuptials with the daughter of Runrum Towmung an inhabitant of Birambaree. The queen enjoyed the affections of her Lord and accompanied his person in every excursion. Yet her happiness was of short duration; for the King during his walk on a particular occasion was accosted by a bird which reprobated this unexampled fondness for the queen and she was shortly after repudiated from the royal bed. Her exalted station was soon occupied by the daughter of Buhralee Sentiea; whose nephew became the adopted son of Swurge Deo; her sway was unlimited over the Monarch's mind, who neglected the business of the Empire, abandoned himself entirely to the Government and caresses of the queen. His cruelties however did not cease, Rungha Fokun had in-

cautiously proceeded the three Gohaigns in his Doolah on the high road and was condemned to death. His adopted son whom he had declared successor to Hinglang having died at this period, the King's brothers were accused by the queen, as the secret instrument of his destruction by poison. Their sons were involved in accusation. The furious monarch demanded the restoration of elephants, horses, attendants and other presents which he had bestowed on Tunnooa Gohaign and the life of his son as a sacrifice at the grave of his murdered favourite and he declared his resolution to bury the sons of the three Dangoricas in the same tomb; but his atrocious purpose was frustrated by the spirit of the Gohaigns, who instantly addressed themselves to Nurriea Gohaign, exhibited a strong picture of the cruel effects of his former self-denial, and insisted on his immediate acceptance of the throne of Assam. He was conveyed without delay surrounded by an armed multitude to the Hall of State (Barh Sara) and received the investiture of royalty from the hands of the Gohaigns. The Rajnayowg nephew of the Burro Patru Gohaign attended by a small band of archers, stood forth the champion of the fallen tyrant, but the latter forbid his hostile interference which in a contest with such numbers, must necessarily prove fatal to the Fokun and ultimately to his late sovereign. The champion immediately fled from the scene and Zoiduhtz Sing was deposed

after a reign of three years. At the expiration of six months he was carried off by fraternal poison mixed with his rice. The new Monarch had married the sister of Hurrukh Boorra Gohaign who instigated the queen to accuse the Moran Burh Patur Gohaign of a design against the Government of her Lord in favour of the elevation of latter to the throne of Assam.

Lampoo and his son were executed and buried but the carcase of the Burh Patur Gohaign was consigned to the stream of the river.

The sister of Hurrukh was elevated above all the royal consorts and Naga Patur obtained the office of Burh Patur Gohaign; The latter, however, soon forfeited the favour of his prince as a protection against the effects of a hot sun he had covered his Urivan (umbrella) with white cloth; orders were issued for his apprehensions and executions, but the Gohaign apprised of the cruel mandate fled into the mountain of Duffla; whence he committed frequent depredations on the territories of the King, notwithstanding every effort of the Government. The three Gohaigns, the Dehinghiea Gohaign with the Fokun and Rajkoa were at last commissioned to oppose his irruptions into plain to destroy his followers and to seize his person. They penetrated into the mountains and destroyed with fire his secret residence, but the wily Gohaign in disguise mixing with the crowd of his enemies murdered the stragglers with his own hand. At another period accom-

panying the king's spies he received presents from the commanders to apprehend or discover, the fugitive Gohaign; the former he led into the mountainous wilds, escaped unperceived and addressing his pursuers through impenetrable thickets laughed at their folly.

Mortified and tired by his fruitless exertions to apprehend the fugitive the Boorra Gohaign presumably on his interest at Court resolved to return to the capital without further delay. His example was followed by all the commanders and they arrived at Dhekowmook. They were charged with cowardice and disobedience of order, but the Boorra Gohaign, pleaded in expense that the fugitive was a mere monkey whom it was utterly impossible to catch. Lath Burh Patur who succeeded the criminal was superseded by Serilia Khoroo Gohaign, pleaded the general example. The three Gohaigns were dismissed. The Hazarees, Burrowahs, Khoikeeas and Burrahs were exposed to derision in female habiliments.

Khookoola Hoodoo was appointed Boorra Gohaign and Suppurakoa Burh Gohaign.

The latter attended by the Burrowahs and Fokuns was dispatched without delay to punish mutineers of Duffla. He carried fire and sword into the mountains and returned with five thousand heads of cattle.

Naga incursion.

At this period, Khamdunghea Gohaign complained of the depredatory incursions of the mountaineers of Naga. The army proceeded under the conduct of the Burh Gohaign as far

as Khairamut, where Towrow interceded in favour of the Nagas and became responsible for their immediate submission.

The army remanded at Khoiramut, but the Tipawm Rajah received intelligence of their proceedings, which he communicated to the king. The commander was ordered to be confined in the royal elephant house and died shortly after an affection in the mouth. An engagement took place with the Nagas, but the latter were compelled to take refuge in their native mountains.

At this period, Swurge Deo abandoning his residence in the hills became indisposed at Gurgown. The Burh Koonaric secretly informed her brother, the Boorra Gohaign that her eldest son meditated the destruction of the royal father by poison in order to obtain early possession of the throne, and she earnestly entreated his concurrence in promoting the success of his plans by any other means than the death of the king, which she had hitherto prevented. Swurge Deo was accordingly conveyed to Rommanibazar on the 4th day of Kartick 1570.

Tyrannical acts of Kukurekhoa Gohain.

The premature candidate for the throne Kookoorekoa Gohaign abusing the excessive partiality of his royal father, had been guilty of the most tyrannical and extravagant acts. To destroy the hopes of pregnancy by a violent abortion, to compound the sacred privileges and distinctions of caste, to insult the highest offices of state by placing dogs in the empty

vehicles formed the amusements of his life. The nobles constrained to suffer his tyranny as Prince were unwilling to expose the subjects of Assam to his oppression as king. Their suffrages favoured the elevation of Sowsam his younger brother; who was invited to appear with his father in the council of the Gohaigns. The old king expressed his entire approbation of their choice and returning to the apartments of Sowsam's mother entreated her to admonish his successor, on no account to listen to the advice of woman to become independent even of his nobles in this respect and to trust implicitly to the dictates of the own judgment to forget the names of his enemies, to cherish the Good and to punish the Bad.

The people were equally pleased and recollecting the black deed of Kookoorekoa and the Burh Koonarie exclaimed in rapture that the splendour of day had succeeded to the darkness of night.

The old king advised Sowsam's mother to change the Patur Muntree on the accession of her son to the throne. Sowsam had acquired the tittle Baghmiria from the repudiation of his mother; and he assumed that of Zoiduhtzsingh on his elevation after the death of Bizoyadityasingh whom he is supposed to have destroyed.

The execution of Kookoorekoa Gohaign and Khurria Burh Gohaign with his two sons were the first acts of his reign. Purbuttiea

Burh Gohaign suffered death in his own house while the King Cooly celebrated a festival of seven days on his royal inauguration.

He was the first King of Assam who coined money, nor was this a solitary instance of his attention to the convenience of his people; for the excavation of a large tank at Buttieapar was undertaken by his orders in the month of Aghun 1575.

The completion of this important work was distinguished by the usual largesses to the Brahmuns and Gossains of Camroop and to his subjects of every description.

The successful wars against the Lakona Nagas and the Miris of Suddiea, at this period, did not exempt his Government from the secret conspiracies of his nobles. Tamoolie Gohaign brother of Suppurakoa Gohaign, Sowdongh Burrowah, Sentiea Karee Burrowah, the nephew of Bengalee Momai Khuddan named Onoopam and a large party of Bithurooals sought a favourable opportunity to destroy the monarch. But Langhoo Buhralee and one of the royal Tamulies received intelligence of the conspiracy from a Sword-bearer and communicated the particulars to the King. A party of the Daihuat guards under Khondur Hazareeka, the nephew of Tamooliedoolie and of four Hazarikeeas were immediately placed in ambuscade near the principal road leading to the palace with orders to surprise and seize the conspirators. The Burh Gohaign was their first prisoner and the

accomplices whom he betrayed were all taken into custody. In the presence of the monarch the Burh Gohaign was compelled to eat the flesh torn from his own breast, and from the tender person of his son. The latter was formally prepared over the fire, before it was presented to the father, who was soon after conveyed to the most public part of the banks of the Dhekow, flayed alive and perished from excess of torture. His eldest brother was reduced to the caste and office of a Haree. All the conspirators experienced horrible punishment as the Burh Gohaign; others swallowed the vital stream as it flowed from their wounds, while all the children of the inspirators of either sex were subjected to the gradual operation of a sugarmill and ground to death.

During this cruelties, a Kutkee arrived with dispatches from Prannarain Rajah of Bayhar. The King in his answer had not only neglected to inclose the letter in a separate cover, but it proved on perusal to contain a proffer of friendship to two Rajahs. Onoopam the Kutkee was seized by the back part of the neck, rudely expelled from the Prince's presence and dismissed to inform his master of the disrespect offered to the dignity of the Rajah of Bayhar. Swurge Deo was compelled to desemble, and conceal his indignation. Prannarain, however, renewed the negotiation. Bhuckut Surrun a native of Assam, resident at Muddopur was dispatched to the court of Swurge Deo in the

capacity of a Kutkee and was admitted to an audience, although his master had not entrusted him with written dispatches, Bunmalee Gohaign (Gossain) Gooroo of the Princes of Dehrrung and Bayhar prepared the Monarch for his reception, Swurge Deo was by no means unmindful of the indignity offered to his former ambassador. Yet he remanded Bhuckut Surrun attended by Beswahnund, who had charge of the royal dispatches, The Rajahs of Bayhar repeated the compliment. This letter was written in the Sanscrit language and translated into that of Assam by the King's interpreters. The Ahum name of the Monarch's family was mentioned in the course of the letter and Swurge Deo seized this appointments to insult and dismiss the Kutkee of Bayhar.

Having offered up his devotion to the Gods in the temple of Biswehnat Swurge Deo proceeded to the construction of a fort and the establishment of a custom house for the collection of duties at Khola Phat. But at this period his attention was called to another quarter.

CHAPTER VII.

MIR JUMLA'S INVASION.

The throne of Sajehan Padsah was disputed by his four sons but Aurungsah proved the successful competitor.

He dispatched Mirzamoola with an army to expel Booza (Sooja) who fled to Munnipoor the capital of the Muggllo Rajah. On the approach of that General, the latter was now ordered to lead his forces into Bayhar and Assam and to carry desolation through every part of those devoted countries.

Advance of Mir Jumla

In the interval the Burro Fokun unapprised of the danger, which threatened the subversion of the Government of Assam had sent Khonatun and Madow Surrun in the capacity of Kutkees to propose an amicable intercourse to Sasta Khan, Newab of Dhaka. They were dismissed with presents to their master the Burro Fokun, and with the unwelcome intelligence that Mirzamoola, who was on his march to Assam would receive their proposals and consult the general interests of the inhabitants (*Go, Brahman*) in his future settlement of that country. In a short time after the expulsion of Booza, Mirzamoola entered the city of Dhaka.

From this place he dispatched an official messenger to the Burro Fokun to require the cession of the districts of Hatisalla and Boorital where that high officer attended by Dihinghea Fokun, Lahagutee Fokun, the son of Phul Burrowah and Baydoolhie Fokun had encamped in person with a considerable force in the vicinity of the Panchruttum mountains.

Laloohari repaired to the camp and explained the object of his mission to the general, who immediately forwarded the Newab's requisition to the King. Swurge Deo desired Mirzamoola should be informed that he held those provinces by right of conquest since the expulsion of Bawanaut Karzee whose immediate subjection he recommended as a necessary preliminary to any further negotiation relative to the contested provinces.

The three Fokuns were sufficiently aware of the impending storm. Yet the King's message was forwarded to the Imperial General, who received the answer with superstitious ridicule, noticed the insignificancy of Bayhar and promised in a short time to accomplish the expulsion of the Hazee (Karzee) and the reduction of the whole country with a small detachment under the command of an Omra dismissed the Kutkees. On the return of the latter Lahun Burro Fokun abandoning the provinces of Hattisala and Boorital retreated with the army to the banks of the Manaha; while Mirzamoola having consulted Sasta Khan relative to his future operations proceeded by

the route of Geibaree and reduced the principality of Bayhar. Prannarain fled to the mountains, but the Hazaree less fortunate was seized and secured in iron-fetters until he obtained his liberty by the promise of an annual tribute of two lacs of rupees.

Leaving Asfendiar with ten thousand horse in the conquered provinces Mirzamoola advanced to the banks of the Mahana with the remainder of the army, composed of one hundred and twenty elephants of war and of such a countless host of men, that "the earth could not bear the weight."

Swurge Deo whose time had been lately employed in the amusement of seizing elephants at Takalu—Bussa, returned with fearful precipitation to Ghurgong while his troops exclaimed that the numerous armies of Bengal were come to hunt and surround them like deer.

The western army had abandoned the whole of their property and their camp on the sands of the Manaha, on the first intelligence of the Newab's approach and had reached Samderra after a precipitate dereliction of so much property retained the pillage of the camp but attacked Deleel Khan with a considerable force in pursuit of the enemy.

His army at Rangamati

While Mirzamoola was employed in collecting provisions for his army at Joogiegopa, Rangamatie, Hubraghat and Rajmahal Dhoobri, Panghara, Goraghaut, the king had dismissed Lahon Khunkur from the

office of Burro Fokun and had conferred two Hengdans on the Burh Gohaign, whom he appointed commander in chief of the army. The Burro Patur Gohaign, Baydoolhie Fokun and Picksai crossed the great stream and led their respective divisions into Outerpar, Owgohaign, Bahgooriea Boorragohaign, Burh Sentiea and Khondikoi advanced to the westward in Deccanpar, Dehinghiea Lapaytee Fokun, Tungso Khondikui and the Saringh Rajah embarked with their forces and fell down the stream of Samderra where they formed a junction with the main body of the army, and received an early reinforcement under the command of the Rajah of Dehrrung.

At Kaliabar. Meanwhile Mazimkha advanced by water towards Coliaburh, but had scarcely reached the rocks of Kooroo hill, when his boats sustained a fierce attack from the fleet, which had left Samderra on the first intelligence of his departure from a Goahawtee. The assailants were soon repulsed and compelled to take refuge, after abandoning their boats, within the fortification of Samderra. The land forces of Assam had secured their camp on the bank of the Colone with entrenchments and waited the approach of their victorious enemy. The latter appeared in a short time in the vicinity of that strong post; Lasam Hatie Burrowah rushed forth to the attack but was taken prisoner. His breast was cruelly perforated, his flesh examined (agmangah) and the savage victor acknowledged the prowess of his

murdered captive. By this time, the division of the Bengal army, which had marched by land from Goahawtee formed a junction with the detachment under the conduct of Mazimkha and displayed their extensive line in view of the fort. The inhabitants of Nogown brought intelligence that Habiel and Ghahee Hazarees held a small fort on the banks of the Dizzo with an inconsiderable force, and a detachment of 12 sepahies were immediately ordered to dislodge the party. The assailants exposed to much danger from an unexpected fire, became desparate and rushed forward to carry the place of storm. The Hazareekieas anticipated their wishes and abandoned the post in dismay. On receipt of this intelligence the Burh Gohaign, who had assumed the personal command of the northern army, set fire to his magazines of powder, and retiring across the river Khola was soon joined by the fugitive detachments from all quarters.

At Teok and Dergaon.

The victors followed to Kookooracutta Sokey where they encamped while Deleelkhan advanced as far as Teuk and after a fierce engagement with Owgohaign remained in possession of the district. The temple of Deorgown was razed to the ground and the Takoor compelled to embrace the Mussulman faith (Goriea).

The king fled to the mountains.

Swurge Deo terrified at the rapid progress of the enemy and abandoning his capital fled to the mountains, while the three Gohaigns accompanied the Burrah and Burrowah and

other officers repaired to Gurgown, loaded the numerous elephants of the court with the royal stores and dispatched the rich convoy with all expedition after the fugitive monarch. Previously to his departure, his officers, soldiers and subjects surrounding their prince had declared their resolution to follow his fortunes and had received the most liberal rewards for their promises of fidelity, but in the hour of trial during his retreat in the mountains, the king's person was abandoned by the greater part of his attendants, and Gurgown remained in a state of considerable population, where Deleelkhan received instruction from Mazimkhan to advance and take possession of fortress; Mazimkha followed in the rear, leaving considerable parties under Omrahs at various places to preserve an open communication with the lower provinces.

The Danghurrieas of the kingdom, in this emergency met in council at Gurgown and came to a determination to offer an annual tribute to the King of Dilli; but the Imperial General rejected the proposal which he observed might have succeeded at Coliaburh. He reprobated the idea of returning from the vicinity of the Rajah's person as a measure that must necessarily expose his conduct to the displeasure of his master. He doubted the veracity of the Burh Gohaign, Fokuns and other Noblemen of Assam, whom he accused of shameful inattention to the interests and happiness of the people and the Deputies were

accordingly dismissed with a positive refusal.

Mirjumla entered the Capital.

In this dilemma Phool Burrowah Fokun, Khonatun Kutkee and the son Chatree were deputed to the general with further concessions, but Mazimkha had taken another route to the capital, where he arrived on the 20th day of Scit.

The shifting king.

Meanwhile the vagrant Monarch abandoning his first retreat in the mountains, withdrew to Raisa, where Daikurri Khoohur, Hulled Kur and Doolub, having set fire to his habitation were instantly put to death. From Raisa he retired to Tipawm, whence after a residence of 17 days he proceeded to Balihat. Orders were now issued to the Burro Burrowahs and Danghurrieas to watch every favourable opportunity to intercept and destroy the Bengal stragglers, these were successfully executed in several instances. Yet the defection of his officers increased daily and Baydoolhie Fokun at last repaired to the Newab's Standard when he was questioned relative to Swurge Deo's intention to try the fortune of his arms in another battle, the Fokun declared that since he and his fellow officers, who alone were capable of conducting the war had declined the experiment, it was not in the King's power to make the attempt. The base example of Baydoolhie was soon followed by Zuggut the son of Moora Hazarikia; Monohor and Howand Dangderra duariea, who unable to resist the arms of Bengal not only deserted the fallen

Baduli Phukan—the renegade.

monarch but reviled his person and the noblemen of the kingdom in the presence of Mazimkha.

Encounter at Hilikatal.

Meantime, the remains of the army of Assam, retreating beyond the river Dilly were pursued by the enemy to Hilikhatal. The Boorra Gohaign turned on his pursuers at Moorcuttaphat and a furious engagement continued from 9 o'clock in the morning until 3 in the afternoon; when the field was abandoned by the Gohaign after the entire expenditure of his powder, balls and arrows. A deputation from the Assam General proved the immediate consequence of his defeat. Baydoolhie, Khooroosokooa Gohaign, Sola Katki appeared before Dilil Kha, who affected to commend the prudence, which induced them to depreciate impending destruction and to consult the interests of the kingdom. Baydoolhie who was present at the interview cautioned the Bengal Generals to beware of the faithless Gohaigns; and offering himself a candidate for the Raj promised in the event of his elevation to deliver the whole Patreh Muntree into the hands of the imperial commanders, Mirzamoola applauded the proposal and mounting the royal Kaykoora Doolah, proceeded under the conduct of Baydoolhie towards Khologuri, whence

At Tipam.

in a few days he advanced to Tipawm, while Swurge Deo retired to Sognpatolee and threatening to seek an asylum in the kingdom of Nora in the event of failure, urged his father-in-law the Rajmuntree Boorra Gohaign

to accomplish the expulsion or voluntary departure of the invaders by any possible means. In consequence of the royal determination the Rajmuntree despatched Sooltan a Mussulman, Sandrai, Kamal and Sotoorbooz with presents of silver ewers and rich cloths for Delil Kha, They were instructed to assure the general that Swurge Deo consulting the happiness of his people, was now disposed to pay tribute to his master provided Mazim Kha agreed to evacuate the kingdom and restore the country to its former tranquility. Dilil Kha declined the presents of a vagrant Prince, whose kingdom was a scene of desolation. The Deputies were informed that Baydoolhie had promised to seize the Patreh Muntree and that the General intended to proceed without delay to Namroop, where during his settlement of the country, he would condescend to receive their proposals.

The king's offer of peace propasal.

During this interview an out-post belonging to the Boorra Gohaign had seized three emissaries whom Baydoolhie had sent from a considerable distance with important intelligence to the enemy's camp. They were soon conveyed to the retreat of Swurge Deo and perished by the hand of the executioners.

Dilil Kha had now advanced to Tipawm, when another visit was received from the two Katkees and Sooham Gorieah. The Bengal General alarmed for the health of his soldiers addressed Mazumkha, in the most earnest

A treaty concluded.

manner to remand his detachment from a wilderness, where "winds and water were equally impregnated with poison," and afforded insurmountable obstacles to the seizure of the Swurge Deo's person. Mazumkha as a preliminary demanded the king's daughter for his master; and four confidential servants of the Boora Gohaign, in attendance on the Imperial Commander, secretly intimated the necessity of an immediate compliance. With this proposal, the Boorra Gohaign Rajmuntree repaired to the King in the wild recesses of Namroop.

His offer of an annual tribute of four lacs of rupees and ninety elephants had been already rejected, when the resignation, therefore, of his daughter to the embrace of the invaders to abandon his dominions, he observed that the necessity which had compelled him make the former concession, secured his acquiescence in the latter. This however was not the sole difficulty. The Rajmuntree suggested the impossibility of paying a sum of that magnitude under the present circumstances, but recommended the sons of the Burro Burrowah to be delivered to the conquerors as hostages, until elephants and money could be collected for the purpose. No sacrifices, he said, were too great which might eventually restore tranquility to the distressed subjects and desolated territories of a monarch, whose ancestors (Poolin Poothaow) had made the happiness of the people and prosperity of the kingdom their favourite study, a kingdom which he must now

endeavour to retain by every possible concession.

Swurge Deo acquiesced in the necessity of an explicit compliance with the demands of the hostile chiefs and entrusted the Boorra Gohaign with full powers to bring the negotiation to an early conclusion.

Tributes of the Assam king to the Mogul Emperor.

The beautiful princess (Gabroo) Langsingh daughter of his queen Paikhoore, clothed in the richest apparel and attended by one hundred male and one hundred female slaves with thirty elephants, twenty thousand tolas of golden ornaments valued at one hundred and twenty thousand rupees, and a sum in specie exceeding one lakh of rupees were conveyed under the conduct of Khunkur Burrah and other persons of consequence to the Imperial General at Tipawm, where the rich convoy arrived in the month of Magh of the year 1584.

Bracelets, shields, spears, swords and fuses of gold studded with precious stones and cloths of great value amounting to fifteen thousand rupees were presented to Swurge Deo, and the three Gohaigns with the Rajmuntree received similar presents to the amount of four thousand rupees, but Mazum Kha expressing his entire confidence in the sincerity of the King and his nobles accompanied the gifts with a requisition that the sons of the three Gohaigns and Rajmuntree should be resigned as hostages for the payment of the arrears of cash and elephants. The Boorra Gohaign expressed his ready acquiescence, but he proposed that the

Bengal Army, after the emancipation of All Assam Prisoners should retire beyond the Burhnuddee and Okhoor Ali and receive the hostages on the frontier. The Imperial General promised to liberate all the king's subject except Baydoolhie, Dangderra, Zuggut and Monohur. Confident of the pleasure which his master would experience in the valuable acquisition of the Princess he would venture to establish the Burhnudee and Okhoorali as the limits of the kingdom, although the court of Assam must recollect that in the time of Parikhit Cajulimook had formed the boundary of that quarter.

The sons of the three Gohaigns and the Patru Muntree were now delivered to Mazum Kha while Dililkha received Madosurrun and Gundcea as additional hostages. Previously to the departure of the generals, a message was sent to the Swurge Deo to assume the reigns of Government with assurances that the Emperor's fame would receive a great addition on the arrival of the princess and that Mazimkha with sincere wishes for the king's happiness would immediately commence his march to the westward. The army was accordingly in motion before the expiration of that month. But Mazim Kha contrary to his agreement retained twelve thousand of the King's subjects, although he granted liberty to Patooree and Langmatur Raikoas and to all the officers of any consideration.

The Natives of Dehrrung and Camroop

(Dhaykeeari) whom Swurge Deo had carried to the eastward formed a considerable part of that number. On his arrival at Goahawtee, Burro Fokun was left in charge of the place with instruction to restore the hostages although Swurge Deo should fail in the strict performance of the treaty and decline the payment of arrears. Mazimkha proceeded with the army to Booritolla, where he was arrested by a disorder which shortly after put a period to his existence at Zoorhat.

Swurge Deo returned to the capital by the route of Tungsha where the Boorra Gohaign had assembled his fugitive subjects. Those who had abandoned the person of their Sovereign, notwithstanding their solemn vows of fidelity previous to his flight were put to death at Bakta, but his faithful followers received the rumour of their loyalty in a liberal distribution of lands. He resumed the duties and insignia of Royalty on his arrival at Bakta in the year 1584, but was seized with a complaint which apprehended would soon terminate his existence. Jaydhwaj Singha's return. 1662 A. D.

The three Gohaigns and Patreh Muntree were ordered to settle the succession of the Burjunna Saringhiea but no notice was taken of his two younger brothers (Majoo Junna and Khoroojunna).

Zoiduhtzsingh died at Bakta at 1585 in the 6th year of the reign of his successor the Burjunna Saringhiea. Dunszolia and Chowda Pirooj two Newabs were seized at Taylia-

doongha and confined at Zajimook after the entire overthrow of the Bengal army.

In the reign of the Purbuttica Rajah the 5th in succession from Zoiduhtzsingh a false alarm was spread of the approach of an army from Bengal, it proved to be a machination of the Burro Fokun at Khoraighat.

The last invasion of Mehomedans.

Monsoorkha's invasion occurred in the 2nd year of the reign of the Boorra Rajah Gadadursing. He experienced a complete defeat and abandoned a great quantity of valuable plunder to the victors.

A GEOGRAPHICAL SKETCH OF ASSAM

1800 A. D.

BY Dr. JOHN PETER WADE.

REPRINTED FROM "THE ASIATIC ANNUAL REGISTER"
1805.

ASSAM IN THE EIGHTEENTH CENTURY.

IN TWO PARTS.—1800.

INTRODUCTION.

PART FIRST.

The jealous spirit of the Chinese government accompanied the conquerors of Assam, who have now retained possession of that country during a period of one thousand years; and must have emigrated originally from the interior, or from the confines of the former kingdom. Strangers of every description and country were scrupulously denied admission into Assam; which does not appear to have been visited even by the indefatigable footstep of the missionary. It is on record, that two Europeans have obtained access into the kingdom; one at an early period, who attended the Mogul army, was taken prisoner, conducted to the capital, and afterwards liberated. There is reason to suppose he was a native of Holland, and has published some account of his involuntary travels to the court of the monarch. The second traveller was a Frenchman; whose name will not easily be erased from the memory of many gentlemen of property in Bengal, Chevalier, who at a later period, obtained the government of Chandernagore, embarked a considerable property, it is said, at Dacca, on a fleet of boats, and proceeded to the confines of Assam. Permission was obtained from court, and he advanced with his fleet as far as the capital, Rungpur—Gurgown, under an escort which deprived him of all intercourse with the natives, and cinfined his personal observations within the limits of his barge; at length he obtained his liberty by a stratagem; and has left some information relative to the geography of the counry; or more probably the banks of the river, which lay in his course.

From such sources the geography of Assam could not receive much improvement. The few hints which Major Rennel seems to have obtained from the conversation or the notes of Chevalier, are marked by such ob-

vious errors, that we cannot regret his information from this quarter has not proved more copious.

The Persian tract published, and probably translated by Mr. Vansittard, contains a few remarks on the divisions of the country, which are accurate; though, as is usual, in Asiatic writers, involved in much hyperbolical description.

Major Rennel has undoubtedly made the best use of his materials; but little was in his power; with his superior talents, his opportunities, and his information, have not concurred, to give any degree of perfection to the geography of the counry.

Mr. Wood, of the corps of Engineers, an attentive and intelligent gentleman, who accompanied the deputation in the capacity of surveyor, has presented government with the only correct map of the course of the Berhampooter (Brahmapootra), and of such parts of the country as lay within the limits of his survey, as far as the capital Rangpoor—Gurgown.

At the desire of the late governor-general, Lord Teignmouth, Captain Colebrook, the surveyor-general, obligingly favoured me with a copy of Mr. Wood's map, to be prefixed to the history of the reign of Gowrinatsing, late monarch of Assam, which was transmitted to Europe for publication, in the year 1796.

As far as my sources of information extend, these are the only public documents which exist on the subject of Assam. If my personal excursions, during a residence of nearly two years, and my intercourse with the most intelligent and best-informed natives shall enable me to add something to the valuable information contained in Mr. Wood's map, I shall esteem the labour and expense (for neither has been spared) which attended my researches most amply repaid.

Exclusively attached, until the period in question, to the study and practice of my profession, I had not acquired the requisite and scientific accomplishments, which might have rendered my opportunities of acquiring geographical knowledge of greater utility to government and to the public; yet I shall venture to hope, that the general and unscientific sketch of the country contained in the following sheets will not prove entirely unacceptable, when it is considered that no Europeans have ever explored, or probably ever will explore, the provinces of Assam with the consent of the existing government of that country.

The Kingdom of Assam is about seven hundred miles in length, and from sixty to eighty in breadth; in a few places, however, of Upper Assam, where the mountainous confines recede farthest, the breadth greatly exceeds this proportion; and it will be within a very moderate calculation to consider the surface as containing sixty thousand square miles; an extent much superior to that of England, which is stated at forty-nine thousand

four hundred and fifty. From this computation may be deducted the numerous rivers which every where intersect the country. I shall not offer a vague conjecture on the sum of this deduction; but it will not be exaggeration to say, that the remainder exhibits a highly fertile soil throughout; for even the great number of hills, which are interpersed in every part of Assam, are susceptibe of cultivation, and increase considerably the arable superfices.

From this computation of square miles are excluded all the dependencies and conquered countries, in or beyond the mountainous limits which surrounded Assam in every direction, as well as several provinces of Eastern Bengal, which formerly acknowledged their subjection to the Assam government.

Assam is a valley, and extends between the 25th and 28th degrees of north latitude, and 94 and 99 degrees of longitude E. from Greenwich This extent to the eastward is of course conjectural, for it was not my fortune to fall in with a single native who had travelled to the utmost limits of Assam in that direction. The kingdom is separated by the Bramah-pootra into three grand great stream of the divisions, called Outrecole or Outreparh, and Deccancole, or Deccanparh, and the Majuli. The former devotes the provinces lying on the north side of the Bramah-pootra, and the second those on the south, and the Majuli, a large island. It is subdivided into Upper and Lower Assam; the first includes the country above Coliaburh, where the river diverges into two considerable streams, as far as the mountainous confines to the north and south. This division included the whole of Assam at an earlier period; but the lower provinces to the westward having been afterwards annexed by conquest to the dominions of the Surgi-Deo, became a separate government, under an officer entitled burro-fokun, with the powers of a viceroy. The distinction of Outrecole and Deccancole were previous to the period in question, applicable to Upper Assam only; and the more learned among the natives affect to confine those even now to the eastern provinces.

From the confines of Bengal or Bisne, at the Khondar Chokey, the valley, as well as the river and the mountains preserve a northern direction to a considerable distance, and incline to the east by north, or E. N. E. In the upper provinces Assam is bounded on the southwest by Bengal and Bisne; on the north by the successive ranges of the mountains of Bootan, Anka, Duffula, and Miree; on the south by the Garroo Mountains, which rise to a greater height in proportion to their progress eastward, and change the name of Garroo, for that of Naga, above Coliaburh.

The valley is divided throught its whole length by the Berhampooter, into nearly equal parts.

The kingdom of Assam, where it is entered from Bengal, commences

on the north of the Berhampooter at the Khondar Chokey nearly opposite to the picturesque estate of late Mr. Raush, at Goalparah; and at Nagrabaree Hill, on the south. The great and famous province of Camroop or Camaroopa, which formerly gave its name to an extensive kingdom, of which Rangamatee seems to have been the capital, extends from the Khondar Chokey in Outrecole, along the banks of the Berhampooter, to the province of Dehrungh; at one period, the districts in the neighbourhood of Nagrabaree, or Nagurbayra hill, were also included in Camroop, Nagurbayra became the western limit of Assam on the southern bank of the Berhampooter, when the armies of Assam were driven from the vicinity of the Corruttia river, which formed he ancient boundaries towards Bengal. These limits will give a favourable idea of the great extent of the former kingdom, which rached to Lolbazar, in the neighbourhood of Rungpoor, and included Tipora or Trepoora, with all the intervening provinces. Goalparah, however, and the Khondor Chokey, ought to have been the natural boundaries; for they are in reality the limits of a new and different climate.

KAMRUP.

CAMROOP, on the west, or towards Bengal, is bounded by the Manaha river; on the north by Bootan, on the east by the Burhnuddee, which separates it from Dehrungh, and on the south by Berhampooter.

Formerly, Camroop included Dehrungh, and all the provinces west of Cajully-Mook, in Deccancole, or the southern division. It is intersected in various directions by rivers flowing from the mountains, and by branches of the Berhampooter, which are all navigable for boats of any size in the season of inundation; they are known by the following names, *viz* :—

1st. Seinsa.
2nd. Borotia.
3rd. Chaulkoa.
4th. Bhooradia.

} Rivers.

These arise in the northern mountains, flow through Camroop, and join the Manaha.

During the inundations, the navigation through these smaller streams is very convenient, when the Berhampooter is an irresitible torrent. Looitch is the name of one of these rivers in the maps, but it is merely another appellation for the Berhampooter at this part of the country, and of the large branch of the same river above Koliabur.

The breadth of this province, from the banks of the Berhampooter to the foot of the mountains, is in general about forty miles; its length, from the Khondar Chokey to the Burranudde, is about one hundred.

The principal purgunnah of CAMROOP is Burrabang, of which Cotta is the chief town. At present there are not any places of force at Camroop, except northern Goahawtee, which is not considered part of that province. A military causeway extends from Coos Bayhar to the north of this and other districts, to the utmost limits of Assam; it served to form the southern boundaries of the Botun Dominions. In most places it is now in a state of decay. The Bootias at present possess about five miles in breadth of the valley from the foot of the mountains, through the whole extent of Camroop and Derungh.

BIJNEE.

On the southern side of the Berhampooter, between Goalparah and Nagurbayra, lies Bisne. This part of the Country is noticed with some degree of accuracy in Rennell's map. The Garro mountains close the scene to the southward; a stream flows at the foot of these, which is navigable in the season of inundation to a cosiderable distance, and falls into the Berhampooter above Goalpara.

The district of SUMMORIA occupies the southern bank of the Berhampooter at Nagurbayra hill behind, and further to the south is the Burhdooariah purgunnahs at the foot of the Garro mountains, adjoining to the Burhdooar; to the eastward is the district of Nodooar, which extends easterly to the country of the Rani-rajah. The Nodooaria country is divided into nine shares, whose possessors are rajahs, though at present the whole country is subject to two princes or rajahs. The dooars, or dewars, are passes into the lofty Garroo mountains, Ranigown, or the Country of the rani-raja extends in a similar direction as far as Bagoribari Chokey, and along the foot of the mountains to Okhoorar—alli causeway, which separates Ranigown from Beltola, and runs from the lofty hills which surround Goahawtee to the Garroo mountains, called by the same title Okhoor.

GOAHAWTEE occupied an extent of hilly country on both banks of the great stream; the hills on each side form a spacious amphitheatre; which has been equally well fortified by nature and by art. It is the capital of Lower Assam, and the residence of the viceroy or burro-fokun. The natives of Upper Assam apply the title of Goa-hawtee to all the hilly country in that neighbourhood, including the district of Beltola; but the Goahawtee, or inhabitants of this quarter, confine the appellation to the space within

the five Chokees, or the guarded passes on the southern side, *viz* :—1st. the Luttasil or Pamehoku; 2nd. the Zoiedewar; 3rd. the Durhumdewar; 4th. the Dewargowula; 5th. the Pandoo or Pandhoo Chokey. North Goa-hawtee occupies the space within the following passes throughout the fortified hills, *viz* :—

1st. Komeboorakiboa, 2nd. Sillarchoku; 3rd. Kindaougopa or Sindoorigopa; 4th. Patdewar; 5th. Korie or Pani-chokee. Beyond these passes to the north runs the province of Camroop and the district of Jikree, one of the principal places in Camroop. South Goahawtee extends to Cajullimook, or to the mouth of the Cajuli river, noted as the ancient limits of the kingdom of Camprist or Camroop; which seems to have occupied all the countries to the south of the Berhampooter from Boritulli to Kapellimook; and on the northern side to have extended from the Corruttia or Corotia river in Bengal, to the Dikolai river beyond Derungh; at that early period Assam was called Koomarprist, and extended to both sides of the Berhampooter as far as Khuddia or Suddia, from these limits. Cajulimook is distant, to the eastward, about twenty miles from the Luttasil Chokey at Goahawtee. The interval is occupied by the Mikeer hills, and by Tattimora mountain, at the foot of which is the residence of the Panbooria Rajah. Beltola does not extend to the eastward of Goahawtee, but fills the interval of valley between this fortress and the Garroo mountains.

PANBARREE is a small district, separated on the west from Goahawtee and Beltola by the Mekeer hills; and on the east by a range of hills which run from the banks of the river at Cajullymook towards the Garroo mountains.

The plain, which is nearly surrounded by those hills, is about eight miles in length, and six in breadth, while Beltola exceeds ten in breadth and twelve in length. The Goba and Sonapoor districts succeed to the south-east, and lay between the Colone river, and that part of the Garroo mountains, which are annexed to the Zevointa dominions, or the Gentia of Rennell's map. These districts are about ten miles in length and five in breadth, they have Tattemora on the west, Zevointa, and the Garroos on the south. Dimurrooa on the east, and the Colone river the whole extent of the north, to its junction with the Berhampooter.

These, though formerly appendages of the government of Goahawtee, appear now, to be under the joint dominion of the Zevointa and Dimrurrooa governments. The country is interspersed with small hills. It was formerly the channel of communication with Bengal, from every part of Assam, through Zevointa and Shylet; for all access by the Berhampooter was scrupulously prevented. This part of the country is elevated, and nowhere subject to innundation in the season of the rains.

The angle above the junction of the Colone, with the Berhampooter, is occupied by the district of CAJULLI, which does not exceed six miles in length: it is bounded on the south by the Colone, on the north by the great stream, on the east and south-east by the Sunna hills, which line the banks of the Berhampooter from Cajullimook.

It is interspersed with hills. Kajulli formed the western limits of Assam at an earlier period. It is subject to inundation; and the villages are chiefly situated on the sides of hills.

To the eastward of Kajulli, at the hills, lays MAYUNGH, under the government of a lesser rajah; it is separated to the southward from the Colone by a range of hills; the Berhampooter and the Booraboori hills form its boundary to the north. Part of it is subject to inundation; it is about eight miles in length, and six in breadth.

It may be proper to observe here, that it seemed necessary to notice the northern as well as southern divisions of Camroop, at the commencement of these remarks, as the description of that province would otherwise have been incomplete; but I shall not describe any other part of Outreparh, until the whole extent of country to the south of the Berhampooter shall have passed in review.

To the eastward of Mayungh succeed Nogown, Littree, Lowkoa, Gorokua, Dehingh, and Silabunda; the five latter are situated on or near to the banks of the Berhampooter NOGOWN occupies the interval between these and the Colone river to the southward, and is bounded by Corungi on the east. It is about twenty miles in length, and, probably, not above four miles in breadth, situated on a line of high ground on either side of the Colone; it is not affected by the inundation of either that river or the Berhampooter; the former, however, seldom overflows its banks. From Lowkoa on the Berhampooter, to Nogown, on the Colone, the distance is about forty miles; these districts are contiguous. Part of Littree, and Dehingh, are rather to the southward of Lowkoa and Silabunda, and immediately border on Nogown, beyond Mayhungh, or the range of hills which intervenes between Mayhungh and the river, in regular succession to the eastward. I have already noticed the situation of Gorakua, Littree, Lawkoa and Silabunda; contiguous to the latter, in the same direction, lays Coliabar; Dehingh also borders on Littree to the eastward.

CORUNGI forms the confines of Nogown on the east, and occupies both banks of the Colone river like the latter. It exhibits a square of about forty miles. On the north lays a part of Silabunda; on the south the lofty range of Garroo mountains, which obtain the appellation of Cosari, in this quarter. Coliabur is contiguous on the north-east; and the famous causeway Rangulighur, separates it on the east from Upper Assam. The mountains here incline to the great stream; and the interval of low country is

occupied by the Rangulighur rampart, which runs from the Colone, near its junction with the Berhampooter, during a course of ten miles to the southern mountains. Coliabur, upon the whole may be reckoned about one hundred miles from Cajullymook.

CASIRUNGA lies to the east and south-east of Rangulighur; and the Namdoyungh to the eastward above Khonarmook or Sonarmook. The country here is low, and subject to inundation. It extends about six miles in length from the causeway to BASSA, and four in breadth to the foot of the mountains from Namdoyungh. Namdoyungh is forty miles long, and ten broad; it has Colarphaut on the west, Ouperdoyungh on the east, Casirunga on the south and the Berhampooter flows on the north. Toquharrurgown, Khoolalgown, Atooneagown and Dehinghiagown, are the principal towns of this flourishing province.

MORUNGI lies to the east of Casirunga; it is interspersed with small hills, covered with a wild and luxuriant vegetation, and is not subject to inundation; Tobungh, Khapeconti, and Lokow, are the principal towns. It is a fronties district; and possessed a military station of three thousand men, on the Rungagurrah hill, as a protection against the inroads of the mountaineers of Naga and Cossari, who are contiguous on the south. It is bounded on the north and east by Doyungh, Bassa, and the Dunsiri river. Colarphaut extended to east and north-east, above Coliabar, to the distance of ten or fifteen miles. It has Doyungh, and Cassirunga, on the east and south.

BASSA is a considerable district, about ten miles in length, and eight in breadth. The Naga mountain rises to the south, Doyungh lays to the north, Dhooli to the east, and the Dunsiri flows to the west. It is a low country, resembling Natow, in Bengal, on a smaller scale.

UPURDOYUNGH, is contiguous to Bassa on the north. It has Deorgown to the east, Namdoyungh to the west, and the Dehingh river to the north. It is interperced with small hills of red earth, and is not subject to be overflowed in any part during the season of rains. Purbutteagown, Kaburrurgown, Daikialurgown, and Rhadullagown, are its principal towns; Cossarihat, and Nagapaut are also places of note in this district, which form a square of about twenty miles in length and breadth.

DEORGOWN, famous for the temple of Sadasio, is eight miles long and six broad. It is an elevated country on the banks of one of the principal branches of the great river, which, flowing through various channels in this neighbourhood, forms several new islands susceptible of cultivation.

GOOROOMARA CHAPARI (Chapari means island) is opposite to Deurgown; it is not of any great extent; but Majooli, called by preeminence the island, lies in this direction, and is very large. It is formed by the Dehingh river on the south, and the Looichoh on the north. To the west of

this appears the Saludiati island, opposite to the mouth of the Dunkiri or Dunsiri river. It is twenty miles in length and about ten in breadth.

Farther to the west, and similar in size to the latter, lies Rungachapure, facing Curabai to the south; between this island and Curabari is another small island eight miles in length and six in breadth, named Nicori. I shall omit any further description of the islands at present.

DHULI and KHITOLI are to the eastward of Deurgown. The former is about six miles in length and four in breadth. The country is high, and is intersected by the Dhuli river. Sungergown lies near the banks, and Sungerghaut is the principal ferry. It is bounded on the south by the mountains.

KHITOLI is about welve miles long and ten broad; this district has much low ground. On the banks of the Cacadunga, directly east from Deurgown, is established the custom-house of Khitalurphaut.

ZURHAT is eight miles in length and six in breadth. It is bounded on the west by Dhuli, on the south by the high road, which leads from Coliabur to the capital of Rungpoor, on the east by the Desoi river, on the north by Coontiapota. Gayungown and Areadherragown are the principal towns. The road to Mannipoor, the capital of the Mugglo country (Mekley of the maps) proceeded from this place, over the Naga mountains into Morunghi.

To the south of the great road, from Coliabur, is the river TEICK; about twelve miles long and eight broad, it is contiguous to Toratuli, a high country near the mountains, which it leaves.

The district of KHONANIE, or KHONARINIE, succeeds. It is twelve miles in length and ten in breadth; the country is very low, and under water in high inundations, which, however, do not last long. The great causeway, or high road, raised to preserve the interior from the inundations of the Dehingh, passes Khonanie in its progress from Deurgown to the capital Rungpoor. In the dry season the causeway is about two miles distant from the stream of the Dehingh. It is a work of immense labour. Nategown and Khotekeegown are the principal towns, and the ferry is established at Bhandurdooghaut. The straight road from this to the capital is about ten miles in length.

RUNGPOOR is the capital of Assam, or the military station of the real capital, Gargown. The Dhekow river flows on the north, the Namdangh on the south. Singhdewar, or Sinadewar, and the Duburriuniali rampart, or high road, forms its security on the east. Around, at a considerable distance, the towns of Caloogown, Gourisaghurgown, Kerimerialigown, Dooboorialigown, Mutteimaragown, Khoomargown, Maitaka, and Bhogbari, form a circle round Rungpoor, which is twelve miles in length and about ten in breadth. The banks of the Dhekow are connected,

by a lofty rampart, with the southern mountains, through an extent of ten or fifteen miles; it was constructed in remote antiquity for the protection of Gargown, which was the principal residence of the monarch, and of all the great officers of state. The distance from Rungpoor to Gargown is about 10 miles.

GARGOWN is ten miles long and five broad. From Rungpoor, westward of the Dhekow, to Saraideo, the seat and centre of the ancient worship of the Assamese conquerors, the distance may be estimated about eighty miles. The interior is occupied by the following districts; Saringh, Tipam, Metaka, Nazira, Atkhal, Goveindhurgown, and Roonraough.

SARINGH, about thirty miles long and twenty broad, is the property and the general residence of the heir apparent, entitled Saringh raja.

TIPAM belongs to his Coadjutor and presumptive heir, the Tipam rajah. It does not extend above twenty miles in length, and ten in bradth.

METAKA borders in Singdewar; it is six miles long and four broad. NAZIRA is fourteen miles long and eight broad; the principal places in this district are Gunnukgown and Nazirahath.

ATKHIEL is about fifteen miles in length and five in breadth. Goveindhirgown is about twelve miles in length and eight in breadth. It is noted for a gooindhdewal or temple, placed in a very romantic situation on the banks of the Dhekow.

ROONROUGH is about ten miles in length and six in breadth; it takes its name from a place of ancient Assamese worship; in their original language, Roonrough means God.

SARAIDEO is contiguous to Roonrough; it is the principal seat of their former worship, and is distant from Rungpoor about eighty miles; these districts which extend to the westward of the Dhekow river are not subject to inundations from the river.

KENDOOGOORI is ten miles in length and five in breadth; it is a high country, and noted as the domestic residence of the burpator gossain (Burpatra Gohain)

GARGOWN the principal capital of the kingdom of Assam, and the usual residence of the monarchs of Assam, is situated considerably above Rungpoor, on the opposite high banks of the Dhekow river; it is ten miles long and five broad; since the insurrection of the Moamarias, the city, palaces, and fort, are all in a state of ruin.

BURHCOLA is twelve miles in length and eight in breadth.

BENGANABARI is twenty miles in length and fifteen in breadth. The Moamaria insurgents had depopulated the greater part of the district of Upper Assam, to the westward of Benganabari; this district however, and all beyond it had been preserved by them in a considerable degree of population.

Beyond this district succeed Tocobari, Ghurcakur, Ubbeipoor, and a number of others in Deccanparh, of which I could not procure any sufficiently correct information.

TOCOBARI is thirty miles long and twenty-five broad. The monarchs of the country at a period anterior to their removal to Gargown and Rungpoor, occupied a fortress at this place.

GHURCAKUR is a small district about fifteen miles in length and five in breadth; it is noted as the domestic residence of the Surgideo's nowbussa establishment.

UBBEIPOOR is esteemed a very fine district; it rather exceeds forty miles in length and twenty in breadth.

I have already mentioned, that Deccan-parh contains several extensive districts, between Ubbeipur and Suddia, or Khuddia, which forms the boundaries of Assam in that quarter.

OUTREPARH.

As the third grand division of Assam, or the Majuli, lays parallel to the districts of Deccan-parh, which have just been described, it might be deemed proper to enter on the description of the former, before I return to the provinces of Outreparh; but it will contribute to prevent confusion, if the great island and its appendages are reserved for the conclusion of this sketch. I shall therefore return to the eastern boundaries of Camroop, in Outreparh, and describe the several districts in succession, from west to east, in the direction of their length.

The province or principality of DEHRUNGH, forms the eastern boundary of northern Camroop: it is divided from the latter by the Burronuddee; on the south flows the Berhampooter. The mountains of Bootan, or more strictly Comola Gohaign ali, a causeway formed by Pretawbsing, which runs from Coosbeyhar through the whole extent of Assam to Suddia forms the boundaries of Dehrungh on the north. To the east lay the districts of Soontia, Cosarigown, and Seidewar, or Saridewar. This principality forms a square of about thirty miles in length and breadth; it is governed by a tributary prince. The principal towns are Monghuldei, Simoagown, Tangazoogoniagown, Pooniagown, Dooliagown, Batawolihath, Alaringhiagown, and others. This principality is seldom subject to inundation; it is very fertile and highly cultivated.

KOSARIGOWN is to the north-east of Dehrungh; it has Soontia for its boundary on the south, Seidewar on the north, and Pakurrigoori on the east. Its extent does not exceed eight miles in length and four in breadth.

SOONTIAGOWN is about the same size as Kosarigown. The level of

the country is in general pretty high. Parallel to the principality of Dehrungh and these districts, the stream of Berhampooter forms several smaller islands, which are in many places inhabited; in some parts by pirates.

PAKURRIGORI is equal to Soontiagown in breadth, but somewhat inferior in length.

The district or province of SARIDEWAR runs about thirty miles in length and twenty in breadth; the general level of the country secures it from the inundations of the rivers; Cargown, Deootiagown, and Bahmungown, are its principal towns. This province derives its name from the four passes into the mountains; at each of which, the officers of government collect the tribute of the contiguous nations, Bootan, Onka, and Duffala.

GILLADARIGOWN borders on Saridewar; in succession to the eastward, in the direction of the great stream; it is about ten miles in length and six in breadth. All these provinces are districts from the Khondar Chokey.

BISWENATH, famous for its temples, succeeds; it is a small district which does not exceed eight miles in length, and two in breadth. The level of the country is very high.

CORUNGI is five miles long and two broad.

Bordering on the Corungi is the district of BEBEZIA, which is even miles in length, and two in breadth. A considerable part of this district, near the mountains, is covered with a wild vegetation, the other parts are well cultivated.

KHOOLOL, or KHOOLOLGOWN, is twenty miles in length, and only five in breadth; it is chiefly remarkable for its fine pastures.

LAKHAW extends eastward of Khoololgown, eight miles in length, and six in breadth; it is an elevated tract.

RANGSALI is ten miles long, and five broad; this is also a high district.

LAWPOTIA succeeds next; it is fifteen miles in length, and five in breadth.

MOOLOOAL is of the same length as the latter, but it exceeds it in breadth; this district is also exempted from the inundations of the great river.

DIPORA is ten miles long, and five broad; its places of note are Diporahath, and a celebrated temple of Camaka.

SAUGHMORAGOWN, which borders on Dipora, is nearly of the same size as the latter. It is a pretty dry country, and, like all the former, was very populous, and highly cultivated.

BOBAGOWN lays next to Saughmoragown. It is a district of considerable extent in length, exceeding forty miles, but so narrow that two miles are

supposed to be its utmost breadth; a large interval of forest trees, and wild vegetation extends between the district and the northern mountains.

The great rendezvous of the mountaineers of Duffala, Onka, and Miri, tributaries of the Surgideo, takes place anually in this district.

The DEWARS, or passes into the mountains, may be noticed here. In Shoologown, there are nine dewars leading into Duffala. In the following districts, *viz.*, Colonepore, Zaikazook, Naranpoor, and Baughfan; there are six other passes through the same mountains. These were formerly well guarded, until those mountainous nations became peaceable subjects to the Surgideo, Catacooti, and Goozlough, contain three passes into Duffala, and three into Miri.

COLONEPOOR does not exceed twenty miles in length, and ten in breadth. These districts, like the whole of Outreparh, are perfectly level.

ZEIKAZOOK resembles Colonepoor in every respect; it is of the same length, but exceeds it in breadth about five miles.

NARANPOOR is thirty miles in length, and fifteen in breadth. This district is remarkable for two temples, romantically situated on the banks of the Pisola river, which rival those of Dhindgown and Colabari, in the district of Zeikazook.

BANFAUGH, similar to all the districts in Outreparh, extends in length to the eastward, and in breadth, from the great stream, towards the northern mountains. Banfaugh is about thirty miles in length, and twenty in breadth; its principal places are, Dhapcoteegown, Dooliagown, and a very large tank, called Khonaripookari, Hemarbarigown, Cotakigown, Debraparagown, are also considerable towns in this district.

In all these northern districts, the tanks are very large and numerous.

CORAH borders on Banfaugh to the eastward. It is smaller district, ten miles square, and is bounded in the same direction by Fokunhath.

FOKUNHATH is a considerable district, famous for its great fair, on the banks of the Looicheh river.

Next to this succeeds the small district of MOORABAGOR; which does not exceed eight miles in length, and two in breadth; but it is famous for a temple of Camaka, greatly frequented by the mountaineers, as well as by the inhabitants of Upper Assam.

COTICORI is an extensive district about forty miles in length, and twenty in breadth, and is bounded to the eastward by Guzloongh, a district of the same extent.

Contiguous to Goozloongh, still in an easterly direction, lays HABOONGH, which is thirty miles in length, and fifteen in breadth. This district is remarkable for the superior richness of the soil, and for the industry, size, and appetite of the inhabitants.

NAROOA is a much smaller district, which does not exceed eight miles in length, and six in breadth. It is chiefly noted for a temple, or Takkor-bari. It is bounded by a much larger district, Munnipoor.

MUNNIPOOR is bounded on the east, by a much smaller district, called Gaguldoobi, about eight miles long, and six broad. It was formerly the seat of banishment of various criminals.

TELLAHI, which borders on Gaguldoobi to the east, is about ten miles in length, and six in breadth. It is the last district in Outreparh of which I could procure any correct information. A great tract of country occupied the interval between this district and Suddia; but as every person I consulted either confessed their ignorance of those districts, or gave such inconsistent accounts, as could not be trusted, it will be more prudent to conclude the description of Outreparh, with the Tellahie district, and proceed to that of the third division of Assam, called Magooli; or the Great Island.

PART SECOND.

RIVERS OF ASSAM.

The number and the magnitude of the rivers of Assam, have induced me to reserve a description of their rise, progress and termination for a separate account; which would necessarily have interrupted the connection of the detail given of the province and district, had it been introduced in any other than a cursory manner, in the first part.

As far as my information, reading, or recollection extends, this country exceeds every other in the universe of similar extent in the number of its rivers, which in general are of a sufficient depth at all seasons, to allow of a commercial communication on the shallow boats of Assam.

I shall not enter here into any discussion of the certain consequences of the general distribution of such a number of navigable streams on the richness of the soil, the cultivation, population and commercial riches but proceed to the immediate subject of these sheets, their rise, progress, and termination.

In this detail, the arrangement observed in the first part, may with propriety be reversed; and the point of departure commence as far eastward, as any information of the rivers may have ben procured.

The number of rivers, of which the existence has been ascertained, amounts to sixty-one, including the Berhampooter, and its two great branches the Dehingh, and Looicheh. Thirty-four of these flow from the northern.

and twenty-four from the southern mountains, the source of the Berhampooter is uncertain.

FIRST. FROM THE NORTHERN MOUNTAINS :—

1. Sowpurra,
2. Khobunkhiri,
3. Khomediri,
4. Pabo,
5. Owah,
6. Gayraylooa,
7. Masicota,
8. Dikrungh,
9. Pisola,
10. Burropam,
11. Doorpangh,
12. Dehiri,
13. Seinsa Oujan (Upper),
14. Karoi,
15. Seingmora,
16. Madoori,
17. Doobia,
18. Booroi,
19. Bayhalli,
20. Burrogawn,
21. Boorigawn,
22. Gilladari,
23. Dikolei,
24. Dunkhiri,
25. Bhonroli,
26. Monguldie,
27. Burhnuddee,
28. Seinsa (Lower),
29. Borolia,
30. Bhonti,
31. Rowrowah,
32. Sowlkoa,
33. Booriadia, and
34. Manaha.

SECONDLY. FROM THE SOUTHERN MOUNTAINS :

1. Dilli,
2. Dorika,
3. Dhekow,
4. Namdangh,
5. Jazi,
6. Konkilla,
7. Dussoi, or Duswei,
8. Dholi,
9. Dilkhiri,
10. Gilladari, (South),
11. Doyungh,
12. Dunkhiri,
13. Kaliyun,
14. Karzoori,
15. Dhurria,
16. Goloka,
17. Diphulloo,
18. Meesa,
19. Hanria,
20. Kopili,
21. Bhonrullooa,
22. Ghurraloo,
23. Sowura, and
24. Kolei.

THIRDLY. THE BERHAMPOOTER, with its branches, the Dehingh, and Looicheh, exclusive of various other branches of considerable size.

From Suddia, or Khuddia, the eastern extremity of Assam to Sowpurra, an extent of country intersected by numerous rivers flowing from the northern mountains; of these, however, I could not procure even the names; I am therefore compelled to begin with the first on the list.

1. SOWPURRA.

The Sowpurra river falls from the mountains of Miri, and flows through Coticoosi, a district appropriated to the office of Boora Gahaign;

its waters contribute to enrich the estate of the Nurroowah Gossaign, or Goswami; and afer a very long course, join the Berhampooter, about sixty miles below Suddia. It is about the size of Dhekow at Rungpoor, and is navigable by the boats of Assam, at all seasons of the year.

2. KHOBUNKHIRI.

Or Sobunsiri, (for many of the natives reciprocally substitute the Kh, and S, for one another) derives its source in the mountains of Miri, and enters Assam from that quarter. Its breadth is scarcely inferior to that of the Berhampooter; though in depth it is far inferior. After a very winding course through the same district as the former, it meets the latter river at Haboongh. Most of these rivers have a very winding course; though the direct distance from the junction of the Khobunkhiri, with the Berhampooter to the foot of the mountains, does not exceed forty miles. It is navigable at all seasons to the mountains, and indeed, considerably farther; though the navigation between the mountainous ridges is performed with some danger and difficulty, from numerous rocks in the bed of the river, frequent waterfalls, and impenetrable forests on the banks.

Gold is procurable from the bed of this river, as well as from all those which have their sources in any of the northern ranges of mountains. It is deemed less pure, and of a paler colour, from the rivers farthest to the east, as well as less in quantity.

But an article of far more importance than gold abounds in all these rivers, and affords the inhabitants plentiful supplies of wholesome aliment.

The varieties of fish are considerable, though not of every kind, which is found to frequent the Berhampooter in the lower parts of Assam.

These remarks, indeed, are not exactly geographical, nor shall I often indulge in similar deviations from the immediate subjects of these sheets; though I may be permitted occassionally to imitate the irregular course of rivers, and assume a greater latitude of description in the second, than I presumed to take in the first part of this sketch; for I perceive in my notes and translations, relative to the rivers of Assam, many particulars unconnected with geography, yet not entirely destitute of interest, which must necessarily be neglected altogether, unless they are allowed admission here.

3. KHOMEDIRI.

The Khomediri rises from the same ranges of mountains, to the west of the former, and flowing through Guzlungh, another district belonging to the office of Boora Gohaign, or prime counsellor of state, meets the great stream considerably below its confluence with the Khobunkhiri. It is somewhat larger than the Dhekow; and is navigable at all seasons.

4. Paboh.

The Paboh is another river which rising in the mountains of Miri, flows also through Guzlungh, and joins the Berhampooter at Fokunhath, in the same province. It is smaller than the former, scarcely larger than the Dhekow, but remains at all seasons navigable by boats, which are not deeply laden.

The bank of this, as well as all the other rivers, were formerly lined with inhabitants. The Moamoria revolution has changed the face of the country, but the Pani-sillia-Burro-Burrowah, has endeavoured, with some success, to restore the population.

5. Owah.

The Owah originates in the same mountains, it flows in a somewhat smaller stream, through the same province, and mixes into waters with the Berhampoorter, a ilttle to the westward of the preceding river.

6. Gayraylooa.

The Gayraylooa rises in the Duffala mountains, and enters Assam in the province of Guzlungh, or Guzloongh; through which it runs to meet the great stream, at the town of Loonpawin. By boats of every size it is navigable in the season of inundation, but accessible only to small fishing boats in the dry season.

7. Kasicota.

This river also rises in the mountains of Duffala, and taking its course through the province of Banphan, or Banphangh, visits the capital towns of Hemalboori and Dhapkota, and joins the Berhampooter at Khonaripokori. Its banks are lined with numerous towns. Its sizs is nearly the same as the former. The province of Banphan is appendage to the office of third Counsellor of State, entitled Burh-Patreh-Gohaign.

8. Dikrungh.

The Dikrungh is one of the most remarkable rivers of Assam. It rises like the former in the Duffala mountains, and exhibits a large stream in its course through Banphan, till it reaches the Berhampooter at Naygooria Ghaut. It is deep and rapid in general, and considerably larger than the Teesta, near Dinapore, in Bengal. The bed of this river is extremely uneven, being every where interrupted with fragments of rocks, till its nearer approach to the great stream. Although the direct distance does not exceed twenty-five miles, it performs a winding course of one hundred. It is navigable as far as the mountains, by smaller boats during the whole year, Potiagown, Auneati-Gosaign-Khat, where the Gosaign's granaries

are situated. Balilkhuttreh, Daybayrapar, Naugoringown, Oraligown, are the principal towns on its banks. Daybayrapar, and Balikhuttreh, have each a takoorbari, or temple, belonging to the Auneati-Gosaign.

The Dikrungh is famous both for the quantity and quality of its gold, which is of a much higher colour than the gold of the Berhampooter and other rivers. The natives have a report, that during its mountainous course it is joined by a stream from the Himalaya mountains, as they suppose the gold to be formed from the snow of those mountains, they account for the pureness of the gold from the communication. Some strangers have once abused this river probably on account of its rapidity and rockiness, the river resented the affront, and rose so high in one night as to sweep inhabitants, and villages away. Its innundations must be frequent and rapid; for the natives firmly believe that the Barabuinia, or former princes of the country, having buried their wealth deep in the earth, and in the numerous tanks of all sizes, which they made in various parts of the country, whenever the Dikrungh receives intimation, when any wealth of the kind is deposited it rises immediately, rushes over its banks, attacks the high banks of the tanks, which it breaks down at last, and retiring, drops utensils of gold silver on the grounds it has overflowed. With respect to the utensils of the precious metals found after the waters have subsided, the natives are quite positive.

9. Pisola

This river rises from the Duffala mountains, flows through the Burh Gohaigns province, Naranpoor, and joins the Berhampooter, at Neimookgown, about ten miles to the west of the former. This river is about the breadth of the Dhekow; which they all resemble in their windings. I have selected the Dhekow which intersects Rungpoor—Gurgown, the capital of Assam, as a general standard of comparison, its breadth and depth having been ascertained by the surveys or Mr. Wood. The Pisola performs a winding course of sixty miles from the foot of the mountains. It is not navigable in the dry season, but accessible by boats of any size during the inundations, to the very foot of the mountains. Phoolbarri, famous for a pucka mote, dedicated to Mai, (Camaka) Devorigown, inhabited chiefly by those who attend the temple, and Kosoowahgown, are the principal towns on its banks.

If we may credit the natives, strangers generally have a cold in the first month, by drinking the waters of these mountainous rivers; but the water is, notwithstanding, esteemed good, and has no unpleasant effects after a month's residence.

10. Burropani.

This river also has its source in the Duffala mountains, and flows into the Pisola at no great distance from them. There is more gold in the

bed of this river than in many others; but the colour and quality are not deemed the best.

11. DOORPANGH.

This river is in every respect similar to the former. The whole course of these rivers is through wild vegetation of all kinds, and forests of large trees.

12. DEHIRI.

The river takes a longer course and falls into the Disoola, at Aytabarri, Dehiri-gown, and Naranpooria-Gown, with other towns, line the banks of the Dehiri. The three last rivers are about the size of the Bhonrulloa, at Goahawtee, but the Doorpangh is very rapid, and interrupted by a very rocky bottom.

13. SEINSA OUJAN, (UPPER).

From the Duffala mountains, it flows through Zeckaisook, a province belonging to the Burh-Patreh Gohaign. Teintalia is on its banks, and its size is the same as the Pisola.

14. KAROI.

Is received from the Duffala mountains, flows through Zeckaisook, and falls into the Pisola near the junction of the latter with the Berhampooter, this river might have been noticed with propriety before the Seinsa. Kolabarri, and Hilleipuna. with many other towns, decorate its banks.

15. SEINGMORA.

Comes also from the Duffala mountains, flows through Kolonepoor, a province of the Burh Gohaign, and joins the Berhampooter, near Suttan, more than thirty miles below the mouth of the Dikrungh. It is somewhat smaller than the Dikrungh in breadth, but much larger than the others; however it is not deep enough in the dry season to admit of navigation even by small boats.

16. MADOORI.

Enters the valley from the Duffala mountains, flows through Kolonepoor, joins the Berhampooter above Booreimook. The towns of Dipora, and Colonepoor. are on its banks, it is much the same river as the former.

17. DOOBIA,

From the Duffala mountains, flows through the same district as the former, and falls into the Berhampooter between the Dhadoorimook, and Booriamook. In all these small rivers there is always a stream in the driest

seasons never less than a foot, or a foot and a half deep; fish is out in abundance in the driest seasons.

18. Booroi,

This also has its source in the Duffala mountains, runs through Colonepoor, and joins the Berhampooter, at Rangasali-Gown. Lowpotia-Gown, and Mullowal-Gown, are two of a number of towns on its banks. It is as broad as the Dikrungh, and considerably deeper. Boats of every size, if not very much laden, may navigate this river in the driest season as far as the mountains. Its course, however, is not long, possibly not more than thirty or forty miles, for the part of the mountains whence it flows is nearer the Berhampooter in this quarter.

19. Bayhalli,

From the Duffala mountains, runs through the province of Khoolol, belonging to the office of Khoolol Gohaign; and joins the Berhampooter at Zoorungown, about fifteen miles above Biswehnath. It is about the size of the Dehirri.

20. Burrogown,

From the Duffala mountains, runs through the same province as the former, and falls into the Berhampooter about two miles below it. It resembles the Dikrungh in size, but is much more rapid, and rocky; on these accounts, the depth is much more inconsiderable, and the navigation is utterly impractiable. The gold found here is etseemed much superior even to the gold of the Dikrungh, the colour is deeper, and more vivid, compared by the natives to fire. It is deemed so much more precious than any other that the price even in Assam, is eighteen or twenty rupees, whereas the Dikrungh gold is only twelve or fourteen rupees per tolah.

It is said to fly in pieces under the stroke of a hammer, when not alloyed by a little silver; I only repeat the words of those natives who were best qualified to give me information; on the addition of the smallest possible quantity of silver it becomes malleable. The Dikrungh gold is softer, and malleable without the addition of silver.

Among the number of specimens we saw in the capital of Assam, it seems there was no Gawn or Dikrungh gold. The gold is found in greatest quantity nearest the mountains; but as gold will form the subject of a separate paper I shall not enter any further detail at present. Khoololgown is applied to the whole extent of villages on the banks of the river.

21. Booriagawn,

From the Duffala mountains, runs also through the province of Khoolol, and falls ino the Berhampooter, at the famous temple of Biswenath; it has

the depth, but not the breadth of the Pisola, and is navigable in the rains, but not in the dry season. Gold is found here as in all the other rivers, but not if a better quality. Gunnukgown, Rungabah, and Biswehnath, are the principal towns on its banks.

22. Gilladari (North),

Also from the Duffala mountains, flows through Kouinnghi, another province of the Khoolol Gohaign, though the mool is under the Burro Fokun; and joins the Berhampooter, at Dooloomical Ghaut, nearly opposite to, but rather higher than Coliaburh, and about eight miles below Biswehnath. I nthe dry season boats can navigate it, though to no great distance. Its depth is proportionably greater than its breadth. Kouinghigown is on its banks; Khoololgown also extends from the banks of Boorigawn, and lines the banks of Gilladari, which Devoliagown also reaches from Biswehnath, the latter is the residence of the people belonging to the establishment of that famous temple. There are many other Gowns.

23. Dikolei,

From the Duffala mountains, flows at no great distance from the former. and falls into the Brhampooter above the Khingori hills, which form the banks of the great stream; a little lower down, but on the opposite side to Koliabor; it is larger than the Gilladari. Bebeziagown is one of the towns on its banks. It is not navigable to any distance in the dry season.

24. Dunkhiri,

This rises also from the Duffala mountains, runs near the last, and enters the Berhampooter, immediately above the Khingori hills. It is much the same size as the Dikolei.

25. Bhonroli,

This river has its source in the range of mountains, forming the limits of Bootan, properly called Onka, which lie between Bootan and Duffala. It flows near, but below the station of Seidewar, and through the district of the same name. It joins the Berhampooter considerably below the former. The whole extent of towns on its bank is called Seidewargown. The province of Sentia forms its western bank; it is a large river, larger than Dikrungh; the water rapid and rough, with a rocky bottom. It is navigable in the driest season, to the foot of the mountains, and may be about fifteen miles from its mouth to the hills, with the windings, and ten miles in a straight line. for the mountains approach the river in this quarter.

26. Monguldie,

Runs from the mountains, which range the extremity of Bootan to the east. It forms the modern boundaries of Dikrungh to the east; the Dikolei was formerly the boundaries of Dikrungh. In its course it washes a large extent of the principality of Dikrungh, and falls into the Berhampooter, near the town, which derives its name from the river. This place is the residence of the Boodeh rajah. The river is considerably larger than the Burrolooa, but not navigable in the dry season.

27. Burhnuddi,

From Bootan, forms the western boundaries of Dikrungh, flowing between that and Camroop, and falls into the Berhampooter, opposite to the Nuttasil chaki, which is to the east of Goahawti and immediately above Khoneibooruckiboa a deul or temple, on a high hill. It is navigable by small boats only a short way in the dry season. Mantacutta, Daykairegown, and Balicoosi, are towns of Camroop on its banks; the last a very beautiful village. Its winding course may be about sixty miles, the mountain receding in this quarter.

28. Selnsa,

From Bootan, it runs through Camroop, and joins the Berhampooter just below the Hadjoo. This river is the size of the Burrolooa, and navigable by all boats in the rains.

29. Borolia,

From Bootan, it flows through the Brimobag district, of the province of Camroop, and joins the Berhampooter about four miles below Hatimora hill, the banks at its mouth are wild and uncultivated. It is rather larger than the Burrolooa, and is navigated as late as December; which in Assam is nearly all the year round, as the rivers rise earlier here than in Bengal.

The circuitous course of most of the rivers of Camroop, is about sixty miles to the foot of the mountains.

30. Bhonti,

Rises in Bootan, and flowing through Camroop, falls into the Berhampooter, near Summoolia, about four miles below the mouth of the Boralia.

31. Rowrowah,

From Bootan, it also flows through Camroop, and falls into the Berham pooter, at Buttabarrigown, dividing the town in two, opposite to, but a little above Nagurbayra. It is as broad as the Dhikow, but much shallower and not navigable in the dry season.

32. SOWLKOA,

Has also its source in Bootan, flows through Camroop, and falls into Manaha, not into the Berhampooter, after the Manaha has made a considerable course through that province.

The banks of all the Camroop rivers are covered with towns, except where they discharge themselves into the Berhampooter, and in many, the mouths on both sides, are covered with impenetrable grass and reeds, the haunt of wild buffaloes, elephants, hogs, tigers, &c., &c.

33. BOORADIA,

Rises from Bootan, to the west of the former, and falls also into the Manaha. These two rivers are accessible to large boats in the dry season to a considerable distance, and to small boats as far as the foot of the mountains.

34. MANAHA.

This river enters Camroop from Bootan, at the Badwar, flows through the district of Bogurribarri, receiving several small tributary streams, and falls into the Berhampooter, immediately above Jogigopa. It is accessible to boats of considerable size in the dry season. It forms the western boundaries of Camroop, as well as of Assam, in Outrepar. It is the scene of many important occurences, recorded in the histories of Assam, Bayhar, and Bengal. Gold is also found here, in the season of the rains, by its communication with the other rivers; boats can proceed from Jogigopa, through Camroop, into the Berhampooter, at Hadjoo, avoiding the rapidity of the great stream.

Besides these, there are several rivulets, which fall into the Manaha, and the other rivers of Camroop.

Between Suddia, and Sowpurra river there are many from the northern mountains, of which I have not been able to procure a correct account, or on which I could place any dependence; a few also of the least considerable, may have been omitted from Sowpurra to Manaha.

I must have here observe that the Looichih, or northern branch of the great river, has in these pages, been indiscriminately called the Berhampooter, according to the usual practice of the natives.

SECOND FROM THE SOUTHERN MOUNTAINS.

In the description of the southern rivers, this sketch must necessarily prove very defective, as I had not the good fortune to procure any information beyond the district of Baignmar. Of the first river, to the west of Baignmar, I was not able to learn the name. I must therefore begin with the

1. DILLI,

Has its source in the Naga mountains, flows through the district of Tokobarri, and falls into the Dhikow, about four miles above the mouth of the latter. It is navigable, but not for deep-laden boats, in the dry season.

The channel is about the breadth and depth of the Burrolooa, but has more water in the dry season; its banks and beds are of reddish clay: the banks and beds of all the southern rivers are of clay, with a small quantity of coarse sand at the very bottom, while all the northern rivers have their's of a fine sand. The whole of northern Assam has this mixture of fine sand in the soil: at least this is the character of the upper stratum to the depth of some inches, while southern Assam is almost entirely clay, of various colours. The winding course of this river is of great length, about two hundred miles through the valley, westward. It is navigable in small boats, about half way in the dry season. Gold is supposed to have been found in these streams, but in too small a quantity to attract the notice of the people employed in that department, who never search for it, in the beds of the southern rivers.

2. DORIKA,

From the Naga mountains, runs through the district of Gurcakhur, and falls into the Dilli, about ten miles above the mouth of the latter. Small boats can navigate it even in the dry season. It is somewhat smaller than the Dilli, and winds in a course of about one hundred miles in length. The waters partake of the red colour of the clay, through which they flow.

3. DHEKOW,

Has its source very far to the eastward, in the Naga mountains, through which it takes a course of considerable lengh, and enters Assam, about ten miles to the east of the source of the Cilapawni, or the town of that name, and falls into the Dehingh at Sitamalighur. In its course, it passes through the towns of Goveindhurdeul, near the Pucha temple of that name. Naziragown, Gurgown, the capital on the eastern bank; Poojahghur, or Puck, a temple dedicated to Mai, the ancient temple of the royal poojah, (devotion). Khakbarri, Nawkhally, a royal repository of boats. Maitaika, near the fortress of Rungpoor, on its western bank, by Moteimara, Burhgown, and Sitamalighur. It is reckoned to perform a winding course of two hundred miles from its entrance ino the valley, to its junction wih the Dehingh. In the dry season it is only navigable by small boats, to a little distance above Gurgown. It is reported by the natives, that Sookapah, conqueror of Assam, chose his residence at this spot, on account of the superiority of the water and clay; it is confidently

asserted, that he ordered both to be weighed, and found the former lighter than the water of other rivers, while the latter furnished culinery utensils, of a lighter, yet better and more durable texture, for cooking the victuals of his people with less expenditure of wood.

The bed has some coarse sand at the bottom, though in general its banks and bed are of a dark-coloured clay, occasionally reddish; for the soil is not so uniformly red at Rungpoor as towards the Dilli. The southern rivers are never rapid; the inundation commmencing from the northern rivers, fills both the Berhampooter and these, so that the water has no considerable current till the month of May, or June, when the current is rather stronger from the south, in the season of the rains, though the increase is not very considerable, as the large river at this period is always pretty full, and checks the rapidity of all the southern rivers. Before this time of the year, however, the current sometimes increases, when heavy showers of rain have fallen in the neighbourhood. The channel, though not remarkably broad, is very deep, yet the steep banks afford no protection against the highest inundations, which occasionally lay the whole vicinity under water.

The Dhikow is frequently mentioned in the histories of Assam, and is particularly noticed on account of its banks being condemned to be for ever inhabited by outcasts

From the entrance of this river into the valley, to within a considerable distance above Gurgown, the towns, before the Moamaria rebellions, were frequent, and the intervals in general in high cultivation; from thence to its junction with the Dehing, the whole extent of banks on both sides, was covered with towns and villages.

4. Namdangh,

From the Naga mountains; it runs through the Saringh province, a feudal appurtenance to the officer of Saringh Rajah, and falls into the Dhikow, and about two miles by land, and four by water, below the fortress of Runghpoor. It winds in a course of about one hundred and forty miles, from its entrance into the valley to its mouth, although the direct distance is not more than sixty or eighty. It is navigable by the largest boats, as far as the mountains, during the rains, about half way for small boats in the dry season Mahmara, and Seringh, are the principal towns on its banks; which were formerly cultivated and inhabited through their whole extent. It flows to a considerable distance along the foot of the mountains, and forms the south west limits of the city or rather district of Rungpoor, where there is a bridge of masonary, built in the reign of Roodhersingh, by workmen from Bengal; such was the ignorance of architecture which prevailed in Assam at that period This bridge may be

deemed the western gate of the military capital, or fortress of Rungpoor, and is capable of being rendered a post of great strength, as the Moamariahs experienced. The fortress of Rungpoor is accessible only, through this post, to the westward; as the river in this quarter is seldom fordable. It is protected on the south by an immense causeway, or line of fortification, which extends from the Namdangh, to the Dhekow.

This is the only bridge of masonry in the Kingdom; Luckisingh, one of the monarchs of Assam, at the suggestion of the Colita Fokun, proposed throwing one over the Dhekow, near Ghurgown: to procure materials, he began in a singular and ungrateful manner, by demolising one of the greatest ornaments of his palace, a tower of seven stories, which had afforded him protection from the search of the Maran rebels; who, misled by the flights of steps, forming a labyrinth, could not discover the retreat of the monarch. For the same purposes, he also destroyed the lofty building of Tullatulghur, near Rungpoor; yet after all these destructions the bridge was never built.

5. JAZY,

Comes from the Naga mountains, flows through the district of Tiuk, and falls into the Dehingh, a little above Diha. Ghurpholia is the principal town on its banks, and inhabited by the Assam tribe only. It is of the depth and breadth of the Dhekow. The direct distance from its entrance into the valley to its mouth, may be thirty miles, its winding course about sixty. Small boats have access in the dry season to a considerable distance, and the largest, in the rainy season, as far as the mountains.

The high road, or causeway, (in some places about forty feet high) leads from Rungpoor, to the mouth of this river; a ferry boat receives the passengers here, and conveys them to the other side, when the high road resuming its course, parallel to but at a little distance from the Dehingh, proceeds to Deoorgown. The waters, hiwever, of the river, in the highest inundations, touch the road on each side; but it is never entirely overflowed, not even between Rungpoor, and Soonanei.

6. KONKILLA,

Rises in the Naga mountains, and falls into the Dehingh.

7. DUSSOI,

From the Naga mountains, runs through the province of Korungh, and joins the Dehingh, a little above Koontiaputta, Dooliagown, the residence of the numerous establishment attached to the royal doolah, or

palki. Khonkaimookiagown, at the mouth of a rivulet of that name, originating in the neighbouring marshes; Zoorhath, where the Boora Gohaign has his station and fortress (Kaylat) with a great number of other towns, are on the banks of this river. It is as broad, but not so deep as the Dhekow; from the mouth to the mountains, the direct distance is about forty miles, and the winding course sixty. Small boats in the dry season have access to above Zoorhath; but large boats in the rainy season, can go even to the mountains. It is more rapid than any of the southern rivers, except the Kalia, and Dhrinkhiri. The Dussoi, however is t very obliging river to its friends, for in the month of Cheit, when the Boora Gohaign's fortifications had been for fifteen days surrounded by the Moamarias, and his people had exhausted all the fire-wood, he ordered the Brahmins to perform poojah to the river, which overflowed its banks that very night, and deposited a large quantity of wood close to his entrenchments. Yet it is not in general so bountiful in its supplies as the Dunkhiri, which in Bisah and Jeith, carries down trunks of trees in such prodigious quantities that the natives say a person can walk across the river over them.

8. DHOLI,

From the Naga mountains, flows through the district of Puckumoora, and falls into the Dilkhiri, at Tungokosari, a town inhabited entirely by the people called Kosari. Pakamooriagown is also a considerable town on the banks. The direct distance to its mouth from the mountains, is about ten miles, the winding course twenty. It is navigable for large boats in the rains, but is accessible even for small ones in the dry season.

9. DILKHIRI,

Or Kakadongha, comes from the Naga mountains, runs through the province of Bassa, or Doyungh, and joins the Dehingh, just above the town and temple of Deorgown; nearly the whole extent of bank is occupied by a line of towns, which taken in the aggregate, are called Bassa, Doyungh This province is the patrimony of the present Boora Gohaign. From this part of the Dehingh to the mountains, the direct distance is about fifteen miles, the winding course about thirty. The difference between the direct, and winding course of most of these rivers, is generally esteemed nearly one half. This river is much smaller than the Dhekow, in the rains much the size of the Burrolooa. Small boats have access in the dry season about halfway, large boats in the season of inundation to the mountains.

10. GILLADARI, (SOUTH),

From the Naga mountains, runs through Bassa, Doyungh, and falls into the Dilkhiri, about fifteen miles above the mouth of the latter, at the Doyunghia Soyuk, or station of a division of one hundred mool or native militia. The direct distance from its mouth to the mountains, is only five miles, which the winding course renders nearly twenty. It flows through a ferruginous soil, like all Bassa Doyungh. The banks being formed of this very firm soil, and the bottom of sand, its waters remain colourless, and are esteemed very fine to drink.

11. DOYUNG,

Rises in the Naga mountains, runs through the province of Doyungh, and falls into the Dhinghiri, at Nagaphat; where a market is held daily, for the mountaineers.

12. DUNKHIRI,

Has its source in the Naga mountains, runs through Doyungh and Morungh, and falls into the Dehingh, at Koorabahi, near the residence of the Gosaign of that name.

The mouth is distant, in a straight line from the mountains, about thirty miles, the winding course eighty. The residence of the Morungikoa Gohaign, or governor of the frontier station, is at Topolo Ghaut, on the southern bank. It is navigable for small boats as far as the mountains at all seasons; and even for larger craft half-way. It is broader and deeper than the Dhikow, and very rapid, especialely in Baisak and Jeit. The water is excessively muddy, and scarcely used as drink by the natives, who, in general, are not very delicate in this particular. Dolungialgown, Kaboorcorgown, Rungdarigown, Khoohurrisoonghia Khutra, the residence of the Khoohurisoonghia, Atta Gosaign, or Goswamie, Puttanagola, and Nagaphant, are all towns on, and near its banks. From nagaphaut to the southward, commences the road to Mannipoor, the capital of the Muggulloo, or Meckly country, and thence leads into the Ava dominions, ranges of high mountains intervenes, but the road lays between them, and only traverses small hills ocasionally. The Muggullo detachment of cavalry, whom we saw at the capital of Assam had lately arrived by this route.

13. KALIJUN,

From the Naga mountains, it flows through the wilds of Morungh, and falls into the Dunkhiri, after a course of about ten miles. It has nearly two feet depth of water in the dry season, so as to admit small boats, but as its banks are not inhabited it is scarcely ever navigated at present.

Extensive forests, containing great variety of large trees, cover the banks; among the latter is found the valuable tree which yields the lignum aloe, or agura, commonly called uggur.

14. KARZOORI,

From the Naga mountains, through the Morungh forest, thence into the district of Morungh, and falls into the Dunkhiri, in the middle of Morunghiagown. This small stream is remarkable for the cold temperature of the water, even in the hottest months, as it is protected by the forest. from the rays of the sun, during the greatest part of its course; boats have no access in the dry season.

15. DHURRIA,

Rises in the Naga mountains, flows through Namdoyungh, and falls into the Dehingh at the Dhurria wastes, about four miles below the mouth of the Dunkhiri. Its direct distance from the mountains is more than twenty miles, its course, upwards of forty. There is a small stream in the dry weather, but too shallow to admit boats.

16. GOLOKA,

Has its source in the marshes of Doyungh, runs through that province, and falls into the Dehingh, about two miles below the mouth of the former. Boats of any size can navigate this in the rainy season, but there is no access, even for the smallest, in the dry season.

17. DIPHULLO,

This river has its source in the Naga mountains, runs through Namdoyungh, passing the residence of the Dipulloo Gosaign, and falls into the stream below the junction of the Looit and Dehingh, above Holarphat. It is about fifteen miles in a direct line from the mountains, its course about twenty. It is rather broader than the Burrolooa, but not quite so deep. Small boats can go half way in the dry season. Morangown, inhabited by the Namdoyunghia Kanri, who are of the Maran caste Baghurgown, Honethalongown, and Taghurrurgown, are all towns on its banks.

18. MASA,

From the Naga mountains, runs through the district of Nagown, and falls into the Cologne, a branch of the Berhampooter, a little above Koothurkawn. The distance to the mountains, in a direct line, may be fifteen miles, the course of the river, twenty. It is only navigable in he rainy season.

19. HANRIA,

Rises in the Cosari mountains, and flowing through the province of Raha, joins the Cologne, near the Raha Chokey. Before it enters Assam proper; it takes its course between the countries of Jevointa, (the gentia of the maps), and Cosari (the Cachar of the maps), forming at an earlier period, the boundaries between these two principalities. It will probably be received as an article of information, equally novel and interesting, that a communication exists by water, to the very heart of those countries, which, from their wild and mountainous confines, have been hitherto scarcely deemed accessible by land from Bengal, although the whole commerce between the latter and Assam, was formerly carried on through this channel, by the way of Silhat; for such was the jealousy entertained at that period by the Assamese government, of their Bengal neighbours, that no access whatever was allowed through the medium of the Berhampooter.

20. KOPILI,

Rises in the Cosari mountains, intersects the Cosari, and Jevointa countries, and falls into the Cologne a little below the Raha Chokey; it probably communicates with the Hanria; on the south of this river, lay Cosari and Jevointia, which have been visited through this route, even by the armies of Assam.

21 BHONRULLOOA,

Has its source in the Garroo mountains, and flowing through the small principality of Beltola, intersects the town of Goahawtee, and falls into the Berhampooter, near the fort, of which it forms the chief strength.

22. GHURRALOO,

From the Garroo mountains it flows through Ranigawn into the Berhampooter, at Panichokey, about eight miles below the mountain, and temple of Camaka. It is navigable for small boats, about halfway in the dry season. The distance from the foot of the mountains to the great stream, is only five miles at this place, but the river takes a winding course of nine miles, after its entrance into the valley.

23. SOWNRA,

Or Hownra, rises in the same range of mountains, in the country belonging to the Nodoowar rajah, it flows through the Burdooaria district, into the Berhampooter at Palasbarri.

24. KOLEI.

Comes from the Garroo mountains, and running through the district or small principalities of Burdooaria and Sumoria, joins the Berhampooter

above Nagurbaira hill, the utmost limit of southern Assam, in that quarter. Small boats can navigate it to some distance in the dry season.

THIRDLY THE BERHAMPOOTER, DEHINGH, AND LOOICHEH.

The sources of the Berhampooter or (Brahmaputra) are to the east, north-east of Assam, in a range of mountains beyond Nara. Three streams are supposed to issue from the same springs or lake, called Brahmakoondha. The names of these rivers are,

1. Sirilooicheh,
2. Boodalooicheh,
3. Looicheh Gobroolooicheh.

Dekahlooicheh, or Brahmaputra.

THE SIRILOOICHEH is said to flow in a northerly direction, and to terminate in the north sea. THE BOODARLOOICHEH, takes a southerly course, and flows through the Burma country. THE LOOICHEH or BERHAMPOOTER, in a westerly direction, runs through Assam and Camroop. Its identity with the Sampoo, or great river of Thibet, which passes the capital of Lama Gooroo, at Lassa, is rendered extremely doubtful, by every account obtained from the natives of Assam; on the contrary, it would appear to flow westward, during its whole course through the mountains of Khuddia, or Suddia, into the valley of Assam; and to continue in the same direction nearly, until it separates into two large streams, about one hundred and twenty miles to the eastward of the capital Rungpoor, at Doinroamphat. One stream runs gently north-north-east, and then turns to the south-west. This branch is called Looicheh or Looit.

The larger, and more rapid stream, named the Dehingh, takes its course to the southward, and passing Soonanai, Deoorgown, and other celebrated places, turns to the westward, and joins the Looicheh opposite to Zoontiaran, about forty miles above Coliabur. Poolarghaut, on the southern, and Phogaderagown on the northern bank, are near the junction of these rivers. The combined streams pusues a course nearly westerly, or south-westerly, till it enters Bengal at the Khondor-Chokey. Ten miles above Coliabur, and a little below Soolalphaut, the Berhampooter discharges a considerable branch to the southward, through Coliabur, Korungi, Nagown, Bebizia, Pait-burra Gosari, Jevointa, Dimurooa, Maiyungh, and Kawjuli, where it resumes its connection with the Berhampooter at Kawjulimook, about twenty miles above Goahawtee, after performing a semi-circular course of one hundred and sixty miles or more, and returning in a northerly and westerly direction.

As the Berhampooter has already been the subject of a separate and copious discussion, which was transmitted to Major Rennell, in the year 1793, it is unnecessary to enter into any further details in this sketch.

THIRD DIVISION OF ASSAM, MAJULI or THE GREAT ISLAND

Above Coliaburh, and opposite to Banfangh, the two great streams called the Dehingh and Looicheh, formed by the principal branches of the Berhampooter, form a junction and again assume the name of the last.

The interval from Banfangh on the west to Baignman on the east, is occupied by the great island, called by preeminence Majuli; one hundred and sixty miles are calculated as the length, and sixty miles as the utmost breadth of this third division of Assam. Calculation of distance in Assam, as well as in many enlightened countries, even in Europe, are formed on the usual rate of travelling on foot during the course of the day. Twenty miles or possibly less, may be deemed equal to a journey of one day, over the greater part of Hindustan; but especially in the plain country, although D'Anville allows twenty five English miles to a day, and Rennell only sixteen and a half.

THe MAJULI is intersected, in several places, by channels of communication between the Dehingh and the Looicheh; which in reality convert it into a cluster of islands; but in addition to these sub-divisions of the great islands, numerous smaller islands range its whole length, nearly formed by various branches of the principal streams. These, however, are not included in the general appellation of Majuli, but are indiscriminately called Chapori, or small islands: Some of these are always overflowed in the season of inundation, others occasionally only; all posses a stratum of rich soil above a deeper layer of sand, and often clay.

The smaller islands of Majuli, formed by the channels, are also called Chapoori; the first which that presents itself, on ascending the Berhampooter is

ROOPEI-CHAPOORI; it occupies the western extremity of Majuli; where, opposite to Banfangh, the two great streams reunite; its length is about six miles, and its breadth three; Cutwulgown is the chief town; but the Moamoria desolation has pervaded the greater part of these districts.

To the eastward of Roopei-Chapoori lays RUNGA-CHAPOORI; in length ten miles, and in breadth eight. The length of these districts is eastward. Teliagown is the chief town; Deooliagown is another place of considerable consequence.

The district of HALUDIATI succeeds; in length fifteen miles, and in breadth ten; it is intersected by a Khoonti, or channel, of communication between the two rivers. Moodeigown and Laclunghiagown are its principal towns.

BURH-GOHAIGN-CHAPOORI is ten miles broad and fifteen long; its insular situation gives it the title of Chapoori; for Littree Khoonti, or channel, flows to the eastward: and D'honrakoa-Nulla forms the western boundary.

Contiguous to Burh-Gohaign Chapoori lays the district of TAMOOLBARRI; in length ten miles and in breadth about seven. Khetrigown and Brahmungown are its principal towns.

GHORIA is to the east of Tamoolbarri; its length is about thirty miles and its breadth twenty, Suckurburtigown, Khargown, and Moodeigown are the principal towns. It is intersected by the Colacosa-Nulla which communicates with both the great streams.

The district of AUNEATI is eight miles long and four broad. Mothargown is the principal town; parts of these districts are higher than the general level of the Majuli.

BAIGNAUTI is contiguous to the former, it forms a square of about eight miles; Baizboorooagown and Pansolia lake, which is of great extent, are its most remarkable places.

COMOLABARRI extends to the eastward six miles in length and four in breadth; it is bounded by the Tooni-Nullah, which communicates with the Dehingh and Looicheh: Doolakakoriagown and Khargown are its chief places.

KOWPOTIA district is about eight miles in length and four in breadth; it is contiguous to the former and to the following.

PORITIA is six miles long and nearly half as much in breadth.

DECANPAT is in length about eight miles and five in breadth; it principally occupies the bank of the Dehingh, Samagoorigown, Dighulligown, and Biragigown, are places of note in this district.

GOROMOOR is a large district to the eastward of the former; it extends about forty miles in length and fifteen in breadth. The high causeway in Outreparh is exactly opposite to this district, and runs from the foot of the northern mountains.

POHMARA is about twenty miles in length and only five in breadth. Sunnatoli is a small district near the former, about six miles broad and ten long Khoomargown is its chief town.

A considerable part of Majuli, probably about one fourth, remains unnoticed. A great difference in the several accounts which were received of the other districts, with respect of their extent, situation, and names, have induced me to conclude the account of Majuli here.

Such is the imperfect geographical sketch which I have been enabled to give of a very interesting country. I have restricted myself to a dry account of the names, extent, and situation, of the provinces and districts, as the soil and other localities, will be detailed in a separate paper: but the rivers, which are very numerous. ought to form a constituent part of

the geographical sketch; and I shall consequently proceed to give some account of them in a subsequent address.

Such were the populous and highly cultivated districts of Assam, previous to the Moamaria rebellion; but that savage people carried desolation throughout a great part of the upper provinces.